

---

T H E

CRITICAL REVIEW.

---

For the Month of *February*, 1777.

---

*Rona, a Poem, illustrated with a correct Map of the Hebrides, and elegant Engravings. By John Ogilvie, D.D. 4to. 12s. 6d. in boards. Murray.*

THIS poem derives its title from the remotest of the Hebrides or western isles of Scotland, which his author has thought proper to make the principal scene of the epic action. The detached situation of those islands in general, with the native simplicity of the inhabitants, and their innocence of manners, renders them peculiarly well adapted to the purpose of poetical composition; and accordingly we have seen St. Kilda, one of the Hebrides, occupied with the same intention several years ago, by Mr. Mallet, in a poem entitled, "Amyntor and Theodora," one of the most beautiful productions of that author.

Dr. Ogilvie informs us, that the first idea of this poem was suggested by the following anecdote mentioned by Mr. Martin, relative to the causes which laid waste the island of Rona.

' A swarm of vermin destroyed the little produce of their fields; their cattle were rendered useless by the barbarity of some seamen; and they received no supplies from the nearest island (that of Lewes) for a twelvemonth, their communication having been interrupted during that time partly by a tempestuous season, and partly by accidental occurrences. These causes co-operated with such efficacy, as to sweep off (says Mr. Martin) all that ancient race of people. "The Stewart of St. Kilda

VOL. XLIII. Feb. 1777.

G

(says

(says he) told me, that having been driven into Rona by a storm, he found a woman with a child at her breast, both lying dead on the side of a rock."

Every epic poem with which we are acquainted, however extensive and magnificent in its structure, rests originally on a very narrow basis, nor is that which now lies before us any exception from this remark. Though the outlines are few and simple, the fertile genius of the author has enriched the subject with a connected series of poetical incidents, and variety of characters. But if Dr. Ogilvie is entitled to approbation for the display of his inventive faculty, he has a yet more meritorious claim to the praise of criticism, on account of the important moral which he endeavours to inculcate.

' It is says he, a truth which we cannot inculcate too often, that human misery has its surest refuge in the hope of immortality. To impress this great truth upon the mind in such a manner as may alleviate temporary though unavoidable calamities, is the principal intention of the writer; and he will venture to affirm, that if we believe a moral governor to preside over the universe, the records of history contain not a transaction which suggests to us more immediately this transporting hope, than the event above related. That men who are actuated by ambition, stimulated by envy, fretted by disappointment, or impelled by revenge; that these should be chastised even in this life, for rendering the nobler powers of the mind subservient to the most detestable purposes, is a procedure perfectly compatible with the justice of the supreme legislator. We may even carry the matter somewhat further. That man may be acquitted of temerity, who is ready in some instances to conclude, that where the temptations to vice are powerful and multiplied, he who suffers, tho' innocent in appearance, may be punished for the perpetration of secret and undetected iniquity. But without carrying our view forward into immortality, how shall we account for a succession of calamities brought in the present instance upon men, who having never been exposed to temptations, could have done nothing to deserve them! it is by considering the deity as a moral governor, whose care extends to both worlds, and whose laws are guarded by unalterable sanctions, that this, otherwise insuperable difficulty, is removed. Poetry is surely employed in a sphere suited to her dignity, when, as the handmaid of religion, she impresseth upon the mind a truth of such inestimable importance; and if the author of the present attempt has received from nature any powers of imagination, he must consider the present, as the noblest field of their exertion.

' Nor let it be said, that an event, so inconsiderable as the present must appear to be in historical narration, is here treated in too serious a manner. It is not by the comparative importance of transactions to the political interests of mankind, that we are to judge of their influence as the vehicles of instruction.

Whatever



Whatever melts the human heart; whatever extends and enlightens the understanding, becomes dignified by the purpose to which it is subservient; and claims, with irresistible energy, the attention of all who *feel themselves* to be interested in the consequence!

The ingenious author afterwards proceeds to invalidate some objections which may be made to the conduct of the poem; the introduction of supernatural machinery however, is justified by the example of every eminent epic poet who has written since the mythology of the ancients was exploded; and with respect to the use which he has made of the *second sight*, a faculty ascribed to a human character, it is sufficiently authorised, as a poetical expedient, by the common tradition of its reality.

The exordium of the poem is in the usual manner, with this difference, that an address to the spirit of Ossian is substituted instead of an invocation to the Muses.

‘ WHAT ills arise from Passion’s lawless rule;  
What woes, from Lust, and Fury’s dire controul;  
Of peaceful fields by these with slaughter stain’d;  
Of plains laid waste where love and beauty reign’d;  
Of other forms than lure the playful heart  
Wild Nature’s offspring, yet unknown to Art;  
I sing.—Ye tribes that born in happier days,  
Sport loosely gay in Pleasure’s flow’ry maze!  
Caught by the shapes in Fancy’s dazzling ray;  
One hour attend a wild and artless lay.  
If yet soft Pity with her tale of woe  
E’er thaw’d the heart, and gave the eyes to flow,  
Mark then her serious part, nor lightly scan;  
The lay that warms, and melts, improves the man.  
‘ O thou, who, wrapt in night’s involving gloom  
Sang of the gliding ghost, and lonely tomb;  
Of beauty stretch’d in dust, of hosts o’erthrown,  
Th’ o’ershading moss, and monumental stone,  
Assist!—Like thee to mournful scenes convey’d,  
I sing the warrior’s dark and narrow bed.  
Nor this alone:—but here, th’ examples brought  
Rouse cheerful hope, and tame impatient thought.  
Stunn’d as we see th’ oppressor’s arm invade  
Meek Worth, though shelter’d in th’ oblivious shade;  
When torn, she bleeds beneath the scourge of Pow’r;  
When storm, and triple night o’ercast the hour;  
Then soar bright Hope with steady thought serene,  
Beyond this little, vain, illusive scene;  
To yon gay region for the just prepared;  
To climes where Virtue meets her great reward;  
Where Love, like heav’n’s ethereal beam refined,  
Pure, boundless, full informs th’ immortal mind.

The heart thus steel'd, when wasting cares assail,  
Will feel the moral of our tragic tale.'

To detail minutely the arguments of the seven books, of which the poem consists, would exceed the limits of our Review; we shall therefore only give an abstract of the subject, referring our readers to the work for the more full gratification of their curiosity.

Basilus, an old gentleman, who had met with many misfortunes in life, resolves to retire from the world with his daughter Cleora, then an infant, and, for this purpose, fixes upon the island of Rona, which he had seen in his youth. As Cleora grows up in years, she captivates the heart of Philemon, a young shepherd, who had been educated with her, and is much beloved by Basilus. A day was appointed for celebrating the nuptials of the lovers, which is however prevented from taking place by a variety of incidents. Alcanor, the lord of the island, arrives in Rona, and falls desperately in love with Cleora, whom he endeavours by various artifices to seduce to an elopement; but she not complying with his request, he has recourse to Nisroe, a wizard, by whose assistance a favourable wind is raised, with the view of carrying off Cleora violently, in a bark prepared for that purpose. The project being concerted, Nisroe and Alcanor, with some other ruffians, break into Basilus's house; the chief seizes Cleora, while Philemon, who defended her, is instantly struck motionless by the touch of the wizard's wand, and Basilus is bound hands and feet on the floor. The ravishers have no sooner set sail, than the guardian angel of Philemon dissolves the charm, and the latter, after releasing Basilus, flies immediately to the sea-side, where finding a skiff, he launches into the ocean, determined to recover Cleora, or perish in the attempt. Mean while Alcanor, having in vain tried every argument to soothe Cleora into compliance, determines at length to make use of force. At this instant the vessel strikes upon a rock, and he is called up by the crew. Cleora embracing this opportunity of his absence, throws herself into the sea; while the wind immediately shifting, Alcanor's ship is whirled over the ocean, and the fair fugitive is transported to the rocks of Flannan, where she meets with Philemon, who lands there soon after by accident, and they both find sanctuary in the hospitable cell of Vafrino.

The poem now returns to Alcanor, who has again recourse to the wizard for devising such means as may effectuate the recovery of his beautiful prize. In consequence of the supernatural powers of this personage, he is made acquainted with the  
situation

situation of the two lovers, who had now set off from the rock of Flannan, on their return to Rona; and by the assistance of the same malignant beings, his vessel reaches the island almost as soon as the little boat in which Philemon and Cleora had arrived. An engagement immediately ensues between the party of Alcanor, and the few natives who joined Philemon and Basilius in repelling the violence of the invaders. In this action Philemon wounds Alcanor, and kills Nisroe, with whom while he is engaged, Alcanor attacks old Basilius, who is easily overcome. At first he is restrained from taking his life by the fear of offending Cleora, and endeavours to render him accessory to the gratification of his passion. But this offer being rejected with disdain, he plunges his sword into the heart of the old man, who immediately expires. Night now coming on puts a stop to the fight. In the morning Philemon, perceiving that Basilius is dead, is impelled by grief and consternation to the resolution of killing the tyrant, whom he crushes with a broken rock. After preparing for death, and addressing himself to those who are present, in a speech which strongly excites their compassion; he is pierced with an arrow, and likewise instantly expires. Alcanor recovers from the trance into which he had fallen, but survives only to receive the punishment of a more exemplary death. Cleora, who had passed the night in great anxiety in the cave of Radnor, finding the dead bodies of her father and lover among the slain, is, for a time, deprived of sensation, when awaking from a trance, in which she sees the ghost of Philemon calling upon her from the tomb, and beckoning her to follow him, she expires in his arms, and the bodies of the lovers are covered by birds, with grass and leaves.

Such in general is the fable of this poem, divested of the previous narrative, the many intervening incidents, and pleasing episodes with which it is remarkably embellished. We shall now present our readers with a few quotations from it.

The following passage in the third book, contains a picturesque description of the wizard, Nisroe, and the genii of the sea.

‘ Far on a rock portending o’er the main  
Old Nisroe sat, and view’d th’ ethereal plain;  
Fix’d on the worlds above his ardent gaze,  
And caught each sparkling orb’s malignant rays.  
He snuff’d afar the spreading fume, nor stay’d,  
But near Alcanor stood, an instant aid.  
Lean, haggard, bent he seem’d, of fallow hue;  
(The moon dim glimmering gave his form to view)  
One grizzled lock his head unseemly bore,



One eye-ball red, as drench'd in dropping gore ;  
 Lank from his forked chin exposed and bare  
 Thin, loose, and straggling shook the wither'd hair ;  
 A wand he held of reeds compactly join'd,  
 And crept in rags that flutter'd on the wind.  
 Then thus in few :—and slowly raised his hand ;  
 " Why wakest thou Nisroe ? Speak thy bold demand."

" I love a maid, (th' intrepid youth replied)  
 An angel shape, but heart that swells with pride ;  
 Though born obscure on this sequester'd shore,  
 Though warm'd with hope, and lured with glittering ore  
 Though shown, and taught an happier scene to prize,  
 She scorns the proffer'd boon, insults, and flies ;  
 Her Sire,—thou know'st him,—to a shepherd's bed,  
 A clown, a wretch, consigns the lovely maid.  
 Strong passions tear my breast, th' illuding fair  
 I dread by force to seize, by fraud despair.  
 Few are my friends, nor yet with arms prepared,  
 And these combined to force, 'twere vain to guard :  
 This race though simple, yet provoked, would prove,  
 A firm barrier to shield the friends they love.  
 Thou then advise. In many a danger tried,  
 My better Genius thou ; my constant guide !  
 I know thy will to help, revere thy pow'r ;  
 And wait thy voice to seize the happiest hour."

" Thus he,—As one perplex'd by devious ways,  
 Where wind the paths in long excentric maze,  
 Explores the track where fewest ills withstand :—  
 Thus mused the wizard, ere he waved his wand,  
 Slow down the murmuring cliff at last he trod,  
 And mutter'd spells, as rear'd the mystic rod !  
 Thrice waved the reed, and on the stormy blast,  
 Thrice howl'd the Genius of the watery waste !  
 Low thunder rolling shook the sounding cave,  
 And shriek'd a ghost on ev'ry rising wave.

" They ceas'd—when gliding like a lambent flame,  
 Swift o'er the flood a pigmy legion came ;  
 Their Chief before, they glitter'd o'er the strand,  
 A busy, fluttering, mischief-loving band.  
 Some from the froth with poisonous vapours fraught,  
 Th' envenom'd seeds of death malignant caught ;  
 Then on the keen east rising damp and drear,  
 Breath'd in dank mildews o'er the blighted ear,  
 Or drank pale radiance from the lunar beam,  
 Or rais'd the hosts that sweep in meteor gleam ;  
 Or on the billows' swelling bound survey'd  
 Shriek to the trembling heart that sinks with dread !  
 Their chief in height above th' incircling crew,  
 Green were his locks that drop'd the blasting dew ;

Full in his front o'ercast with tangling hair,  
Flash'd the fell Basilisk's destructive glare;  
Two fiery brands his little arms appear;  
In one the sceptre waved, in one the spear;  
This from the caves, where lights sulphureous glow,  
And that a flame from lakes that boil below.'

The domestic tranquility of the little family of Basilus, with the sudden intrusion of the ruffians, are likewise painted in lively colours, in the subsequent quotation.

' Thus they.—But far within the humble shade,  
The Sire, the Lover, and the Virgin stay'd.  
Placed round the hearth, a pleased and cheerful few,  
Gay scenes they mark'd that rose serene to view,  
Blest in the rural hut, nor heard the noise  
Of war, nor caught Ambition's tempting voice.  
Nor felt pale Envy's cankering tooth, nor pined  
With lusts whose poison taints th' unsated mind;  
But all was still:—and now the appointed hour  
Of rest, had warn'd to leave the happy bower.  
'Twas dark:—but sudden as Philemon rose,  
The door flew wide, and rush'd an host of foes!  
Dire Nisroe first, Alcanor by his side,  
In heart stern Cadmor, as in blood allied:  
A meaner troop succeeds; resolved they stand!  
Keen, fierce, untouch'd by Pity's lenient hand!  
The Sire, long versed in man's mysterious ways  
Stood thrill'd with dread!—the swain with wild amaze!  
' But soon 'twas o'er:—for on his beauteous prize  
Alcanor darts!—she shrieks, she pants, she flies!  
The Sire was near:—with loose dishevel'd hair  
Close to his bosom clung th' affrighted fair,  
Deep in his robe her lovely face conceal'd?—  
But vain the grasp, the feeble grasp that held.  
While yet his hoary locks bedew'd her face,  
They loose, they tear her from his warm embrace,  
With hearts of marble hear his age complain;  
" O spare my All!" he cried, but cried in vain.'

It is observable that Dr. Ogilvie has adopted the mode of writing the past tense of a verb, as well as the participle passive, at full length, even when those parts of speech are the concluding words in the line. This practice, we cannot avoid remarking, is extremely improper, as being repugnant to the preservation both of the quantity and rhyme. It is necessary for the latter that the vowel be suppressed in the pronunciation; what reason is there then for rejecting the common elipse in orthography? Little peculiarities of this nature, however, are amply compensated by the animated representations, and the sweetness of numbers, which distinguish the poem, and of which many more striking examples might be produced.

What we have quoted may be sufficient to give our readers an idea of the execution of this elegant Poem, which is truly animated and descriptive. Considered as an epic composition, however, there seems to be ground for objecting, that the narrative of Basilius's adventures is rather too prolix, especially as they have no immediate relation to the subsequent events.—In the account of a work so replete with the marks of a strong and lively imagination, it is superfluous to add, that a map of the Hebrides is prefixed to the Poem, and that each of the seven books is adorned with an elegant engraving.

---

*Poems, supposed to have been written at Bristol, by Thomas Rowley, and others, in the fifteenth Century, the greatest Part now first published from the most authentic Copies, with an engraved Specimen of one of the MSS. To which are added, a Preface, an introductory Account of the several Pieces, and a Glossary. 8vo. 5s. in boards. Payne.*

**A** More curious and entertaining publication than this, is very rarely offered to the public. We had long ago heard of the poems discovered at Bristol, and ardently wished for a perusal of them; but without hope of ever seeing them ushered into the world with so many advantages as they derive from the experience and judgment of their present editor, who has given the following account of his undertaking in a Preface, &c. which we transcribe for the information and entertainment of our readers.

• The Poems, which make the principal part of this Collection, have for some time excited much curiosity, as the supposed productions of Thomas Rowley, a priest of Bristol, in the reigns of Henry VI. and Edward IV. They are here faithfully printed from the most authentic MSS. that could be procured; of which a particular description is given in the *Introductory account of the several pieces contained in this volume*, subjoined to this Preface. Nothing more therefore seems necessary at present, than to inform the reader shortly of the manner in which these Poems were first brought to light, and of the authority upon which they are ascribed to the persons whose names they bear.

• This cannot be done so satisfactorily as in the words of Mr. George Catcott of Bristol, to whose very laudable zeal the public is indebted for the most considerable part of the following collection. His account of the matter is this: “The first discovery of certain MSS. having been deposited in Redcliff church, above three centuries ago, was made in the year 1768, at the time of opening the new bridge at Bristol, and was owing to a publication in Farley's Weekly Journal, October



ber 1, 1768, containing an Account of the Ceremonies observed at the opening of the old Bridge, taken, as it was said, from a very antient MS. This excited the curiosity of some persons to enquire after the original. The printer, Mr. Farley, could give no account of it, or of the person who brought the copy; but after much enquiry it was discovered that the person who brought the copy, was a youth, between 15 and 16 years of age, whose name was Thomas Chatterton, and whose family had been sextons of Redclift church for near 150 years. His father, who was now dead, had also been master of the free-school in Pile-street. The young man was at first very unwilling to discover from whence he had the original; but, after many promises made to him, he was at last prevailed on to acknowledge, that he had received this, together with many other MSS. from his father, who had found them in a large chest in an upper room over the chapel, on the north side of Redclift church."

' Soon after this Mr. Catcott commenced his acquaintance with young Chatterton \*, and, partly as presents, partly as purchases,

---

\* The history of this youth is so intimately connected with that of the poems now published, that the reader cannot be too early apprized of the principal circumstances of his short life. He was born on the 20th of November, 1752, and educated at a charity-school on St. Augustin's Back, where nothing more was taught than reading, writing, and accounts. At the age of fourteen he was articled clerk to an attorney, with whom he continued till he left Bristol in April, 1770.

Though his education was thus confined, he discovered an early turn towards poetry and English antiquities, particularly heraldry. How soon he began to be an author is not known. In the Town and Country Magazine, for March, 1769, are two letters, probably from him, as they are dated at Bristol, and subscribed with his usual signature, D. B. The first contains short extracts from two MSS. "written three hundred years ago by one Rowley, a monk," concerning dress in the age of Henry II. the other, "Ethelgar, a Saxon poem," in bombast prose. In the same Magazine for May, 1769, are three communications from Bristol, with the same signature, D. B. viz. "Cerdrick, translated from the Saxon (in the same style with Ethelgar)" p. 233. "Observations upon Saxon heraldry, with drawings of Saxon achievements, &c." p. 245. "Elinoure and Juga, written three hundred years ago by T. Rowley, a secular priest," p. 273. This last poem is reprinted in this volume, p. 19. In the subsequent months of 1769 and 1770, there are several other pieces in the same Magazine, which are undoubtedly of his composition.

In April, 1770, he left Bristol, and came to London, in hopes of advancing his fortune by his talents for writing, of which, by this time, he had conceived a very high opinion. In the prosecution of this scheme he appears to have almost entirely depended upon the patronage of a set of gentlemen, whom an eminent author long ago pointed out as "not the very worst judges or rewarders of merit," the booksellers of this great city. At his first arrival indeed he was

chases, procured from him copies of many of his MSS. in prose and verse. Other copies were disposed of, in the same way, to Mr. William Barret, an eminent surgeon at Bristol, who has long been engaged in writing the history of that city. Mr. Barret also procured from him several fragments, some of a considerable length, written upon vellum \*, which he asserted to be part of

---

so unlucky, as to find two of his expected Mæcenases, the one in the King's Bench, and the other in Newgate. But this little disappointment was alleviated by the encouragement which he received from other quarters; and on the 14th of May he writes to his mother, in high spirits upon the change in his situation, with the following sarcastic reflection upon his former patrons at Bristol. "As to Mr. —, Mr. —, Mr. —, &c. &c. they rate literary lumber so low, that I believe an author, in their estimation, must be poor indeed! But here matters are otherwise. Had Rowley been a Londoner instead of a Bristowyan, I could have lived by copying his works."

In a letter to his sister, dated May 30, he informs her, that he is to be employed "in writing a voluminous history of London, to appear in numbers the beginning of next winter." In the mean time, he had written something in praise of the lord mayor (Beckford), which had procured him the honour of being presented to his lordship. In the letter just mentioned he gives the following account of his reception, with some curious observations upon political writing: "The lord mayor received me as politely as a citizen could. But the devil of the matter is, there is no money to be got of this side of the question. But he is a poor author who cannot write on both sides. Essays on the patriotic side will fetch no more than what the copy is sold for. As the patriots themselves are searching for a place, they have no gratuity to spare. On the other hand, unpopular essays will not even be accepted, and you must pay to have them printed: but then you seldom lose by it, as courtiers are so sensible of their deficiency in merit, that they generously reward all who know how to dawb them with the appearance of it."

Notwithstanding his employment on the History of London, he continued to write incessantly in various periodical publications. On the 11th of July he tells his sister that he had pieces last month in the Gospel Magazine, the Town and Country, viz. Maria Friendless; False Step; Hunter of Oddities; To Miss Bush, &c. Court and City, London, Political Register, &c. But all these exertions of his genius brought in so little profit, that he was soon reduced to real indigence; from which he was relieved by death (in what manner is not certainly known) on the 24th of August, or thereabout, when he wanted near three months to complete his eighteenth year. The floor of his chamber was covered with written papers, which he had torn into small pieces; but there was no appearance, (as the editor has been credibly informed) of any writings on parchment or vellum.

\* One of these fragments, by Mr. Barrett's permission, has been copied in the manner of a fac simile, by that ingenious artist Mr. Strutt, and an engraving of it is inserted at p. 288. Two other small fragments of poetry are printed in p. 277, 8, 9. See the Introductory Account. The fragments in prose, which are considerably



of his original MSS. In short, in the space of about eighteen months, from October, 1768, to April, 1770, besides the poems now published, he produced as many compositions, in prose and verse, under the names of Rowley, Canynge, &c. as would nearly fill such another volume.

\* In April, 1770, Chatterton went to London, and died there in the August following; so that the whole history of this very extraordinary transaction cannot now probably be known with any certainty. Whatever may have been his part in it; whether he was the author, or only the copier, (as he constantly asserted) of all these productions, he appears to have kept the secret entirely to himself, and not to have put it in the power of any other person to bear certain testimony either to his fraud or to his veracity.

The question therefore concerning the authenticity of these poems must now be decided by an examination of the fragments upon vellum, which Mr. Barrett received from Chatterton as part of his original MSS. and by the internal evidence which the several pieces afford. If the fragments shall be judged to be genuine, it will still remain to be determined, how far their genuineness should serve to authenticate the rest of the collection, of which no copies, older than those made by Chatterton, have ever been produced. On the other hand, if the writing of the Fragments shall be judged to be counterfeit and forged by Chatterton, it will not of necessity follow, that the matter of them was also forged by him; and still less, that all the other compositions, which he professed to have copied from ancient MSS. were merely inventions of his own. In either case the decision must finally depend upon the internal evidence.

\* It may be expected perhaps, that the editor should give an opinion upon this important question; but he rather chooses, for many reasons, to leave it to the determination of the unprejudiced and intelligent reader. He had long been desirous that these poems should be printed, and therefore readily undertook the charge of superintending the edition. This he has executed in the manner which seemed to him best suited to such a publication; and here he means that his task should end. Whether the poems be really ancient or modern; the compositions of Rowley, or the forgeries of Chatterton, they must always be considered as a most singular literary curiosity.

In this collection the following poems are contained:

---

ably larger, Mr. Barrett intends to publish in his History of Bristol, which, the editor has the satisfaction to inform the public, is very far advanced. In the same work will be inserted "A Discourse on Bristowe," and the other historical pieces in prose, which Chatterton at different times delivered out, as copied from Rowley's MSS. with such remarks by Mr. Barrett, as he of all men living is best qualified to make, from his accurate researches into the antiquities of Bristol.

\* Eclogue



' Eclogue the First.—Eclogue the Second.—Eclogue the Third.—Elinoure and Juga.—Verses to Lydgate.—Songe to Ælla.—Lygate's Answer.—The Tournament.—The Dethe of Syr Charles Bawdin.—Epistle to Mafre Canynge on Ælla.—Letter to the dygne M. Canynge.—Entroducione.—Ælla; a Tragycal Enterlude.—Goddwyn; a Tragedie. (A Fragment.)—Englysh Metamorphosis, B. 1.—Balade of Charitie.—Battle of Hastings, No. 1.—Battle of Hastings, No. 2.—Onn oure Ladies Chyrche.—On the same.—Epitaph on Robert Canynge.—The Storie of William Canynge.—On Happienesse, by William Canynge.—Onn Johne a Dalbenie, by the same.—The Gouler's Requiem, by the same.—The Accounte of W. Canynge's Feast.—Glossary.'

As specimens of the poetical merit of these pieces, we have selected the *Second Eclogue*, and the beautiful *Balade on Charitie*. We heartily wish that the limits of our Review, and justice to the proprietor of the work, would have permitted us to borrow a few scenes from the *Tragycal Enterlude of Ælla*, which we strongly recommend to the perusal of our dramatic readers,

## ECLOGUE THE SECOND.

Sprytes (1) of the bleste, the pious Nygelle sed,  
 Pour owte yer pleasaunce (2) onn mie fadres hedde.  
 Rycharde of Lyons harte to fyghte is gon,  
 Uponne the brede (3) sea doe the banners gleme (4);  
 The amenused (5) nationnes be aston (6),  
 To ken (7) fyke (8) large a flete, fyke fyne, fyke breme (9):  
 The barkis heafods (10) coupe (11) the lymed (12) streme;  
 Oundes (13) synkeynge oundes upon the hard ake (14) riese;  
 The water flughornes (15) wyth a fwotye (16) cleme (17)  
 Conteke (18) the dynnynge (19) ayre, and reche the skies.  
 Sprytes of the bleste, on gouldyn trones (20) altede (21),  
 Poure owte yer pleasaunce onn mie fadres hedde.  
 The gule (22) depeyncted (23) oares from the black tyde.  
 Decorn (24) wyth fonnes (25) rare, doe shemrynge (26) ryse;  
 Upswalynge (27) doe heie (28) shewe ynne drierie pride,  
 Lyche gore-red estells (29) in the eve (30) -merk (31) skyes;

---

(1) Spirits, souls. (2) pleasure. (3) broad. (4) shine, glimmer.  
 (5) diminished, lessened. (6) astonished, confounded. (7) see,  
 discover, know. (8) such, so. (9) strong. (10) heads. (11) cut.  
 (12) glassy, reflecting. (13) waves, billows. (14) oak. (15) a mu-  
 sical instrument, not unlike a hautboy. (16) sweet. (17) sound.  
 (18) confuse, contend with. (19) sounding. (20) thrones.  
 (21) seated. (22) red. (23) painted. (24) carved. (25) devices.  
 (26) glimmering. (27) rising high, swelling up. (28) they.  
 (29) a corruption of estoile, Fr. a star. (30) evening. (31) dark.

The nome-depeyncted (32) shields, the speres aryse,  
 Alyche (33) talle roshes on the water syde;  
 Alenge (34) from bark to bark the bryghte sheene (35) flyes;  
 Sweft-kerv'd (36) delyghts do on the water glyde.  
 Sprites of the bleste, and everich Seyncte ydede,  
 Poure owte youre pleasaunce on mie fadres hedde.

The Sarafen lokes owte: he doethe feere,  
 That Englonde's brondeous (37) sonnes do cotte the waie.  
 Lyke honted bockes, theye reineth (38) here and there,  
 Onknowlachynge (39) inne whatte place to obaie (40).  
 The banner glesters on the beme of daie:  
 The mittee (41) crosse Jerusaleme ys seene;  
 Dhereof the fyghte yer corrage doe affraie (42).  
 In bafeull (43) dole their faces be ywreene (44).  
 Sprytes of the bleste, and everich Seyncte ydedde,  
 Poure owte your pleasaunce on mie fadres hedde.

The bollengers (45) and cottes (45), foe swyfte yn fyghte,  
 Upon the sydes of everich bark appere;  
 Fourthe to his offyce lepethe everych knyghte,  
 Eftsoones (46) hys squyer, with hys shielde and spere.  
 The jynynge shieldes doe shemre and moke glare (47);  
 The dosheyng oare doe make gemoted (48) dynne;  
 The reynynge (49) foemen (50), thynckeyng gif (51) to dare,  
 Boun (52) the merk (53) swerde, theie seche to fraie (54) theie  
 blyn (55).

Sprytes of the bleste, and everyche Seyncte ydedde,  
 Powre oute yer pleasaunce onn mie fadres hedde.

Now comm the warryng Sarafyns to fyghte;  
 Kynge Rycharde, lyche a lyoncel (56) of warre,  
 Inne sheenyng goulde, lyke feerie (57) gronfers (58),  
 dyghte (59).  
 Shaketh alose hys honde, and seene asarre.  
 Syke haveth I espyde a greter starre  
 Amenge the drybblett (60) ons to sheene fulle bryghte;  
 Syke funnys waye (61) wyth amayl'd beames doe barr  
 The blaunchie (63) mone or estells (64) to gev lyghte.  
 Sprytes of the bleste, and everich Seyncte ydedde,  
 Poure owte your pleasaunce on mie fadres hedde.

(32) rebus'd shields; a herald term, when the charge of the shield implies the name of the bearer. (33) like. (34) along. (35) shine. (36) short-lived. (37) furious. (38) runneth. (39) not knowing. (40) abide. (41) mighty. (42) affright. (43) woeful. (44) covered. (45) different kinds of boats. (46) full soon, presently. (47) glitter. (48) united, assembled. (49) running. (50) foes. (51) if. (52) make ready. (53) dark. (54) engage. (55) cease, stand still. (56) a young lion: (57) flaming. (58) a meteor, from gron, a fen, and fer, a corruption of fire; that is, a fire exhaled from a fen. (59) deckt. (60) small, insignificant. (61) carr. (62) enamelled. (63) white, silver. (64) stars.

Distracted (63) affraie (66), wythe lockes of blodde-red die,  
 Terroure, emburled (67) yn the thonders rage,  
 Deathe, lynked to dismaie, dothe ugsumme (68) flie,  
 Enchafynge (69) echone champyonne war to wage.  
 Speeres bevyll (70) speres; swerdes upon swerdes engage;  
 Armoure on armoure dynn (71), shielde upon shielde;  
 Ne dethe of thofandes can the warre assuage,  
 Botte falleyng numbers sable (72) all the feelde.  
 Sprytes of the bleste, and everych Seyncte ydedde,  
 Poure owte youre pleasaunce on mie fadres hedde.

The foemen fal arounde; the cross reles (73) hye;  
 Steyned ynne goere, the harte of warre ys seen;  
 Kyng Rycharde, thorough everyche trope dothe flie,  
 And beereth meynthe (74) of Turkes onto the greene;  
 Bie hymm the floure of Asies menn ys fleene (75);  
 The waylynge (76) mone doth fade before hys sonne;  
 Bie hym hys knightes bee formed to actions deene (77),  
 Doeynge syke marvels (78), strongers be aston (79).  
 Sprytes of the bleste, and everych Seyncte ydedde,  
 Poure owte your pleasaunce onn mie fadres hedde.

The fyghte ys wonne; Kyng Rycharde master is;  
 The Englonde bannerr kisseth the hie ayre;  
 Full of pure joie the armie is iwys (80),  
 And everych one haveth it onne his bayre (81);  
 Agayne to Englonde comme, and worfchepped there,  
 Twyghte (82) into lovyng armes, and feasted eft (83);  
 In everych eyne aredyng neye of wyere (84),  
 Of all remembrance of past peyne berefte.  
 Sprites of the bleste, and everich Seyncte ydedde,  
 Syke pleasures powre upon mie fadres hedde.

Syke Nigel fed, whan from the bluie sea  
 The upswol (85) sayle dyd daunce before his eyne;  
 Sweete as the wishe, hee toe the beech dyd flee,  
 And founde his fadre steppeynge from the bryne.  
 Dette thyssen menne, who haveth sprite of loove,  
 Bethyncke untoe hemfelves how mote the meetynge prove.

---

(65) distracting. (66) affright. (67) armed. (68) terribly.  
 (69) encouraging, heating. (70) break, a herald term, signifying a  
 spear broken in tilting. (71) sounds. (72) blacken. (73) waves.  
 (74) many, great numbers. (75) slain. (76) decreasing.  
 (77) glorious, worthy. (78) wonders. (79) astonished.  
 (80) certainly. (81) brow. (82) plucked, pulled. (83) often.  
 (84) grief, trouble. (85) swollen.



## AN EXCELENTE BALADE OF CHARITIE:

As wroten bie the gode prieste Thomas Rowley (1), 1464.

In Virgyne the sweltrie sun gan sheene,  
And hotte upon the mees (2) did caste his raie ;  
The apple rodde (3) from its pailie greene,  
And the mole (4) peare did bende the leafy spraie ;  
The peede chelandri (5) sung the livelonge daie ;  
'Twas now the pride, the manhode of the yeare,  
And eke the grounde was dighte (6) in its mose deste (7)  
aumere (8).

The sun was glemeing in the midde of daie,  
Deade stille the aire, and eke the welken (9) blue,  
When from the sea arift (10) in drear arraie  
A hepe of cloudes of fable fullen hue,  
The which full fast unto the woodlande drewe,  
Hiltring (11) attenes (12) the sunnis fetive (13) face,  
And the blacke tempeste swolne and gatherd up a pace.

Beneathe an holme, faste by a pathwaie side,  
Which dide unto Seyncte Godwine's covent (14) lede,  
A hapless pilgrim moneynge did abide.  
Pore in his vewe, ungentle (15) in his weede,  
Longe bretful (16) of the miseries of neede,  
Where from the hail-stone could the almer (17) flie ?  
He had no housen there, ne anie covent nie.

Look in his glommed (18) face, his sprighte there scanne ;  
Howe woe-be-gone, how withered, forwynd (19), deade !  
Haste to thie church-glebe-house (20), afshrewed (21) manne !  
Haste to thie kieste (22), thie onlie dortoure (23) bedde.  
Cale, as the claie whiche will gre on thie hedde,  
Is Charitie and Love aminge highe elves ;  
Knightis and Barons live for pleasure and themselves.

(1) Thomas Rowley, the author, was born at Norton Mal-reward in Somersetshire, educated at the convent of St. Kenna at Keyne-sham, and died at Westbury in Gloucestershire. (2) meads. (3) reddened, rippened. (4) soft. (5) pied goldfinch. (6) drest, arrayed. (7) neat, ornamental. (8) a loose robe or mantle. (9) the sky, the atmosphere. (10) arose. (11) hiding, shrouding. (12) at once. (13) beauteous. (14) It would have been *charitable*, if the author had not pointed at personal characters in this Ballad of Charity. The abbot of St. Godwin's at the time of the writing of this, was Ralph de Bellemont, a great stickler for the Lancastrian family. Rowley was a Yorkist. (15) beggarly. (16) filled with. (17) beggar. (18) clouded, dejected. A person of some note in the literary world is of opinion, that *glum* and *glom* are modern cant words ; and from this circumstance doubts the authenticity of Rowley's manuscripts. *Glum-mong* in the Saxon signifies twilight, a dark or dubious light ; and the modern word *gloomy* is derived from the Saxon *glum*. (19) dry, sapless. (20) the grave. (21) accursed, unfortunate. (22) coffin. (23) a sleeping room.

The

The gatherd storme is rype ; the bigge drops falle ;  
 The forswat (24) meadowes smethe (25), and drenche (26) the  
 raine ;  
 The comyng ghastnes do the cattle pall (27),  
 And the full flockes are dryvyng ore the plaine ;  
 Dashde from the cloudes the waters flott (28) againe ;  
 The welkin opes ; the yellow levynne (29) flies ;  
 And the hot fierie smothe (30) in the wide lowings (31) dies.  
 Liste ! now the thunder's rattling clymmynge (32) sound  
 Cheves (33) slowlie on, and then embollen (34) clangs,  
 Shakes the hie spyre, and losst, dispended, drown'd,  
 Still on the gallard (35) eare of terroure hanges ;  
 The windes are up : the lofty elmen swanges ;  
 Again the levynne and the thunder poures,  
 And the full cloudes are braste (36) attenes in stonen showers.  
 Spurreyng his palfrie oere the watrie plaine,  
 The Abbote of Seynste Godwynes convente came ;  
 His chapournette (37) was drented with the reine,  
 And his penste (38) gyrdle met with mickle shame :  
 He aynewarde tolde his bederoll (39) at the fame ;  
 The storme encreasen, and he drew aside,  
 With the mist (40) almes craver neere to the holme to bide.  
 His cope (41) was all of Lyncolne clothe so fyne,  
 With a gold button fasten'd neere his chynne ;  
 His autremete (42) was edged with golden twynne,  
 And his shoone pyke a loverds (41) mighte have binne ;  
 Full well it shewn he thoughten coste no sinne :  
 The trammels of the palfrye pleaste his fighte,  
 For the horse-millanare (44) his head with roses dighte.  
 An almes, fir prieste ! the droppynge pilgrim saide,  
 O ! let me waite within your covente dore,  
 Till the sunne sheneth hie above our heade,  
 And the loude tempeste of the aire is oer ;  
 Helpless and ould am I alas ! and poor ;  
 No house, ne friende, ne monie in my pouche ;  
 All yatte I call my owne is this my silver crouche.

---

(24) sun-burnt. (25) smoke. (26) drink. (27) *pall*, a contraction from *appall*, to fright. (28) fly. (29) lightning. (30) steam, or vapours. (31) flames. (32) noisy. (33) moves. (34) swelled, strengthened. (35) frightened. (36) burst. (37) a small round hat, not unlike the shapournette in heraldry, formerly worn by ecclesiastics and lawyers. (38) painted. (39) he told his beads backwards ; a figurative expression to signify cursing. (40) poor, needy. (41) a cloke. (42) a loose white robe, worn by priests. (43) a lord. (44) I believe this trade is still in being, though but seldom employed.



Varlet, replyd the Abbatte, cease your dinne;  
 This is no season almes and prayers to give;  
 Mie porter never lets a faitour (45) in;  
 None touch mie ryng who not in honour live.  
 And now the sonne with the blacke cloudes did stryve,  
 And shettyng on the grounde his glairie raie,  
 The Abbatte spurrd his steede, and eftsoones roadde awai.

Once moe the skie was blacke, the thounder rolde;  
 Faste reyneynge oer the plaine a prieste was seen;  
 Ne dighte full proude, ne buttoned up in golde;  
 His cope and jape (46) were graie, and eke were cleene;  
 A Limitoure he was of order seene;  
 And from the pathwaie side then turned hee,  
 Where the pore almer laie binethe the holmen tree.

An almes, sir priest! the droppynge pilgrim sayde,  
 For sweete Seyncte Marie and your order sake.  
 The Limitoure then loosen'd his pouche threde,  
 And did thereoute a groate of silver take;  
 The mister pilgrim dyd for halline (47) shake.  
 Here take this silver, it maie eathe (48) thie care;  
 We are Goddes stewards all, nete (49) of oure owne we bare.

But ah! unhailie (50) pilgrim, lerne of me,  
 Scathe anie give a rentrolle to their Lorde.  
 Here take my semecope (51), thou arte bare I see;  
 Tis thyne; the Seynctes will give me mie rewarde.  
 He left the pilgrim, and his waie aborde.  
 Virgynne and hallie Seyncte, who fitte yn gloure (52),  
 Or give the mittee (53) will, or give the gode man power.

“The reader is desired to observe, that the notes at the bottom of the several pages are all copied from MSS. in the handwriting of Thomas Chatterton.”——“But it should be observed, that these explanations are not to be admitted but with great caution; a considerable number of them being (as far as the editor can judge) unsupported by authority or analogy.”

To conclude——We have not sufficient confidence to encounter difficulties which the Editor of this volume has expressed his solicitude to escape. He has executed his task in the most liberal and intelligent manner. He studiously disclaims all influence over the judgment of his readers, and at the same time displays the most minute and learned accuracy throughout his publication. We must, therefore, content

---

(45) a beggar, or vagabond. (46) a short surplice, worn by friars of an inferior class, and secular priests. (47) joy. (48) ease. (49) nought. (50) unhappy. (51) a short under-cloke. (52) glory. (53) mighty, rich.

ourselves at once to imitate his laudable modesty, and the secure neutrality of Sir Roger de Coverley; and finish our review of this article by observing, that as to the authenticity or spuriousness of the poems attributed to Rowley, *much may be said on both sides of the question.*

---

*A General History of the Science and Practice of Music, by Sir John Hawkins. In Five Volumes. 4to. 6l. 6s. boards. (Continued from p. 44.) Payne.*

TOWARDS the conclusion of our last review of this work, we related, upon the authority of Vossius, that Guido Aretinus was promoted to the place of a dignitary of the church, and a member of the sacred college; and it is true that those assertions are likewise affirmed by other writers. Sir John Hawkins, however, produces the testimony of M. Bayle in refutation of this supposed fact; according to which it appears, that Guitmond, not Guido, was the monk of Leufred, in the diocese of Evreux in Normandy, afterwards bishop of Aversa in Italy, and at length a cardinal.

The second volume of this interesting history commences with an account of the Use of Sarum. In order to explain the import of this expression it is necessary to observe, that about the middle of the eleventh century, a general mode of public worship not being positively prescribed, every cathedral church in England was allowed to establish a formulary for itself, which was afterwards distinguished by the appellation of its Use. Of those several rituals, however, that of Sarum, established in the year 1077, obtained the greatest number of followers; and hence arose the expression, 'Secundum usum Sarum.'

In respect to the origin of the Use of Sarum, generally ascribed to Osmund, bishop of that see, Sir John Hawkins quotes the different accounts that are delivered by Bale and Fox, for which we refer our readers to the work. He observes, at the same time, that Sir Henry Spelman has too implicitly adopted the representation of the latter of those writers, in the recital which he has given of the Use of Sarum in his glossary. For, according to the authority of our author, whose elaborate investigations are entitled to particular applause, the Use of Sarum not only regulated the form and order of celebrating the mass, but prescribed the rule and office for all the sacerdotal functions. The observance of it even extended almost throughout the province of Canterbury; and Sir John Hawkins likewise shews, from Lyndwood, that, in virtue of its superior prevalence, the bishop of Sarum claimed, by ancient custom, the right to execute the office of precentor, and to govern the choir,



choir, whenever the archbishop of Canterbury performed divine service in the presence of the college of bishops.

Besides the great ascendancy enjoyed by the church of Sarum, in giving law to other cathedrals in what related to the form of worship, it was likewise distinguished, as our author observes, by many usages peculiar to itself; one of which is so remarkable, that we shall present our readers with the following account of it from the history.

• The usage here particularly alluded to, is that of electing a bishop from among the choristers of the cathedral of Sarum, on the anniversary of St. Nicholas, being the sixth day of December; who was invested with great authority, and had the state of a diocesan bishop from the time of his election until Innocent's Day, as it is called, the twenty-eighth of the same month. It seems, that the original design of this singular institution was to do honour to the memory of St. Nicholas, bishop of Myra, in Lycia; who, even in his infancy, was remarkable for his piety, and, in the language of St. Paul to Timothy, is said to have known the scriptures of a child. Ribadeneyra has given his life at large; but the following extract from the English Festival, contains as much about him as any reasonable man can be expected to believe. “ It is sayed, that hys fader hyght Epiphanius, and his moder, Joanna, &c. And whan he was born, &c. they made hym Chrysten. and called hym Nycolas, that is a mannes name; but he keepeth the name of a chyld; for he chose to kepe vertues, meknes, and symplenes, and without malyce. Also we rede, whyle he lay in hys cradel, he fasted Wednesday and Friday: these days he would souke but ones of the day, and therewyth held hym plesed. Thus he lyved all his lyf in vertues, with thys chyldes name; and therefore chyldren don hym worship before all other saynts.”

• That St. Nicholas was the patron of young scholars is elsewhere noted; and by the statutes of St. Paul's school, founded by dean Colet, it is required that the children there educated “ shall, every Childermas Day, come to Paulis church, and hear the chylde-bishop sermon, and after be at the hygh-masse, and each of them offer a i. d. to the childe-byshop, and with them the maisters and surveieurs of the scole.”

• The ceremonies attending the investiture of the *Episcopus Puerorum* are prescribed by the statutes of the church of Sarum, which contain a title, *De Episcopo Choristarum*; and also by the Processional. From these it appears, that he was to bear the name and maintain the state of a bishop, habited with a crozier or pastoral-staff in his hand, and a mitre on his head. His fellows, the rest of the children of the choir, were to take upon them the style and office of prebendaries, and yield to the bishop canonical obedience; and, farther, the same service as the very bishop himself, with his dean and prebendaries, had they been to officiate, were to have performed, the very same,

mass excepted, was done by the chorister and his canons, upon the eve and the holiday. The Use of Sarum required also, that upon the eve of Innocent's Day, the chorister-bishop, with his fellows, should go in solemn procession to the altar of the Holy Trinity, in copes, and with burning tapers in their hands; and that, during the procession, three of the boys should sing certain hymns, mentioned in the rubric. The procession was made through the great door at the west end of the church, in such order, that the dean and canons went foremost, the chaplain next, and the bishop, with his little prebendaries, last; agreeable to that rule in the ordering of all processions, which assigns the rearward station to the most honourable. In the choir was a seat or throne for the bishop; and as to the rest of the children, they were disposed on each side of the choir, upon the uppermost ascent. And so careful was the church to prevent any disorder which the rude curiosity of the multitude might occasion in the celebration of this singular ceremony, that their statutes forbid all persons whatsoever, under pain of the greater excommunication, to interrupt or press upon the children, either in the procession or during any part of the service directed by the rubric; or any way to hinder or interrupt them in the execution or performance of what it concerned them to do. Farther it appears, that this infant-bishop did, to a certain limit, receive to his own use, rents, capons, and other emoluments of the church.

'In case the little bishop died within the month, his exequies were solemnized with great pomp; and he was interred, like other bishops, with all his ornaments. The memory of this custom is preserved, not only in the ritual books of the cathedral church of Salisbury, but by a monument in the same church, with the sepulchral effigies of a chorister-bishop, supposed to have died in the exercise of his pontifical office, and to have been interred with the solemnities above noted.'

Proceeding with the historical detail, Sir John Hawkins next mentions, among the writers on music, Hermannus Contractus, so named from a contraction in his limbs. This person, who excelled in mathematics, was likewise a monk of the monastery of St. Gal, and flourished in the middle of the eleventh century. The musical author immediately succeeding, is Michael Psellus, a Greek; but he wrote so little on the subject, that the historian, with justice, thinks him hardly entitled to a place among the improvers of the science. A few years after this period, however, flourished a musician of great genius, but whose name has been almost entirely sunk in unmerited oblivion. The person we mean is Franco, of Liege, who appears from good authority to have been the inventor of the Cantus Mensurabilis, notwithstanding that discovery has been generally ascribed to De Muris, who lived in the fourteenth century.

Contemporary



Contemporary with Franco, in the time of William the Conqueror, we meet with a musical writer, of the name of Osbern, a monk of Canterbury, and precentor in the choir of that cathedral. He is succeeded in chronological order by Gulielmus Abbas Hirsaugiensis, who lived under the emperor Henry the third, in the diocese of Spire. The next is St. Bernard, born at the village of Fontaines in Burgundy, in the year 1091; the successor to whom is Abaelard, the paramour of Eloisa (Heloissa) whose love has been so much celebrated in the Epistle of Mr. Pope; on the tendency of which composition Sir John Hawkins has favoured his readers with some pertinent reflections.

The musical writers next introduced in the history are, Johannes Sarisburiensis, born at Salisbury, about the year 1113; Conradus, a monk of the abbey of Hirsaugia in Germany, who flourished towards the middle of the twelfth century; Adamus Dorensis, of Herefordshire; Albertus Magnus, born about the year 1200; Gregory of Bridlington, who flourished about twenty years after; Gualterus Odingtonus, otherwise Walter of Evesham; Vincentius, archbishop of Beauvois; the famous Roger Bacon; Simon Tailler, a Dominican and a Scotchman; Johannes Pediarimus, a native of Bulgaria; to whom is added Pope John XXII. who lived in the fourteenth century.

It may not be improper to submit to our readers the following passage of the work, relative to the state of music before the introduction of the Provençal poetry.

‘ The particulars herein before enumerated respecting the progress of music from the time of its introduction into the church service to about the middle of the thirteenth century; as also the accounts herein before given of the most eminent writers on music during that period, are sufficient to shew, not only that a knowledge of the principles of harmony and the rudiments of singing were deemed a necessary part of the clerical institution, but also that the clergy were by much the most able proficient, as well in instrumental as vocal music, for this very obvious reason, that in those times to sing was as much the duty of a clerk, or as we should now call him, a clergyman, as at this day it is for such a one to read: nevertheless it cannot be supposed but that music, to a certain degree, was known also to the laity; and that the mirth, good humour, and gaiety of the common people, especially the youthful of both sexes, discovered itself in the singing of such songs and ballads as suited with their conceptions and characters, and are the natural effusions of mirth and pleasantries in every age and country. But of these it is not easy to give a full and satisfactory account; the histories of those times being little more than brief and cursory relations of public events, or partial representations of the actions and characters of princes and other great men, who had recommended

themselves to the clergy by their munificence; seldom descending to particulars, and affording very little of that kind of intelligence from whence the manners, the humours, and particular customs of any given age or people are to be collected or inferred.

While music was thus generally cultivated, especially among the clerical order, poetical compositions were also frequent in almost every country of Europe; but they were written in such a strain as shewed the whimsical and barbarous taste of the times. So early as the age of Charlemagne, our author observes, the species of rhyming Latin poetry, called Leonine verse, was the admiration and delight of men of letters; but towards the end of the tenth century, there sprang up in Provence several professions, which either united music and poetry, or practised them separately in a new manner. The epithets of those classes were, the Troubadours, or Trouverres, Jongleurs, Cantadours, Violars, and Musars. The first were so denominated from the nature of their poetical compositions, which were the origin of metrical romance; the Jongleurs, it is supposed, from some musical instrument; the Cantadours and Musars were singers of songs and ballads; and the Violars, those who played on the viol.

Many curious particulars occur in this part of the history, among which are those respecting Raimond, count of Provence, and the pilgrim Romeo; but for sufficient gratification, we refer to the work.

Subsequent to those entertaining anecdotes, we are presented by our author with an exact copy of an English song, with the musical notes, perhaps the most ancient that now exists, and taken from a manuscript in the British Museum. The music of this song is of the species known by the name of Canon in the Unison. It is calculated for four voices, with the addition of two for what is called the Pes, which is a kind of ground, and the basis of the harmony.

The accurate historian is afterwards led by his subject to enter upon an analysis of the tales of Chaucer, and to investigate the manners and various amusements of those times; in performing which he displays a great extent of curious inquiry, as well as of judicious and highly interesting observations. From pursuing those subjects, our author returns to the musical writers, where De Muris, who flourished in the fourteenth century, becomes the object of his attention. After delivering an account of the compositions of this personage, Sir John Hawkins produces the most convincing testimony, to prove that Franco of Liege, and not De Muris, was really the in-

ventor



inventor of the Cantus Mensurabilis, which has been so generally attributed to the latter.

In detecting this error, our indefatigable author has had recourse to a curious manuscript, the copy of which appears to have been written so early as the year 1326. Of the several treatises it contains, one is that of Roberto De Hauilo, or Handlo, which is a kind of commentary on the rules of Franco. In a part of this manuscript, the tract of an uncertain author, it is observable that mention is made of red notes; a circumstance of importance in determining the æra of that invention.

Another curious manuscript, to which our author likewise often refers, is that of Waltham of Holy Cross. This chartulary appears to have been held in peculiar esteem, from a Latin inscription, which imports a curse on the person who should deprive the monastery of its use. The subjects treated in this manuscript are so numerous, that we shall not give any account of them. They are, however, very curious, and claim the attention of those readers who will have recourse to the work.

The judicious historian is of opinion, that the two manuscripts above mentioned, though they seem to contain the whole of the musical science, so far as it was known at the different æras of their composition, form however but a very part of what appears to have been written on the subject, between the time of Guido and the invention of printing. This is a remark which places the industry of the monks in those ages in a much stronger light than it has hitherto been considered by the generality of writers; and as the matter is of importance towards forming a just idea of the œconomy of the monastic life, we have extracted from the work the following passage on this subject, which farther evinces not only the useful and curious researches of our author, but the great variety of information he has accumulated with respect to collateral objects of literary investigation.

‘ That the greater number of these authors were monks is not to be wondered at, for not only their profession obliged them to the practice of music, but their sequestered manner of life gave them leisure and opportunities of studying it to great advantage.

‘ To entertain an adequate idea of the monastic life in this country, during the three centuries preceding the Reformation, it is in some measure necessary that we should guard against the reports that were raised to justify that event: as that religious houses were the retreats of sloth and ignorance, and that very little benefit accrued to mankind from the joint efforts of the whole body of the regular clergy of this kingdom.

‘ This must appear very improbable to such as are acquainted with the state of learning at the time now spoken of, since it is not only certain that all that was to be known in those days of

inevitable ignorance was known to them; but that it was part of the regimen of every religious house to assign to the brethren employments suitable to their several abilities; and that while some were employed in offices respecting the œconomy of the house, and the improvements and expenditure of its revenues, some in manual occupations, such as binding books, and making garments, others were treading the mazes of logic, multiplying the glosses on the civil, and enlarging the pale of the canon law, or refining on the scholastic subtilties of Peter Lombard, Aquinas, and Scotus. Another class of those engaged in literary pursuits were such whose abilities qualified them to become authors in form, and these were taken up in the composing of tracts on various subjects, as their several inclinations led them. Nor must those be forgotten who laboured in the copying of music, in the transcribing and illuminating of Missals, Antiphonaries, Graduals, and other collections of offices used in the church-service, the beauty and neatness whereof are known only to those who have made it their business to collect or peruse them. Some of these in the public libraries and private collections are, for the fine drawing and colouring, as well of a great variety of scripture histories, as of the numberless illuminations with which they abound, the objects of admiration, even among artists themselves; and as to the character in which they are written, there are no productions of modern times that can stand in competition with it, in respect either of beauty, neatness, or stability: others were employed in writing the ledger books of their respective houses, and in composing histories and chronicles of the times. Many undertook the transcribing of the fathers; and others, even in those times of supposed ignorance and indolence, the classics. John Whethamsted, abbot of St. Albans, caused above eighty books to be transcribed during his abbacy, and fifty-eight were copied by the care of one abbot of Glastonbury. Indeed if we may believe some writers, others were less laudably employed in the forging of deeds and ancient charters, in order to fortify the right of their confreres to such manors, lands, &c. as they happened to hold under a litigious or disputable title; these men were both antiquaries and lawyers; they were scriveners, or, to go a step higher, perhaps conveyancers, they made wills and charters of land, and gave legal counsel to the neighbouring farmers and others.

The benefits that accrued to learning from the labours of these men must have been very great, since it is well known that before the invention of printing the only method of multiplying copies of books was by writing; and for the purpose of diffusing knowledge in the several faculties, the writers of manuscripts, though very slowly, did the business of printers; and the value that was set on their manual operations is only to be judged of by that extreme care and caution which men of learning were wont to exert over their collections of books. In those days the loan of a book was attended with the same ceremonies as a mortgage; and a scholar would hardly be prevailed upon to oblige

his



his friend with the perusal of a book without a formal obligation to return it at an appointed day.'

The length of the preceding quotation prevents us from gratifying our readers with the entertainment which is soon afterwards furnished by our author, in the account of the *Liber Niger*; and the subject is of such a nature as will not admit of being abridged. We shall therefore only observe, that the *Liber Niger Domus Regis* contains an account of the household establishment of Edward IV. and particularly of his musicians. For the same reason we likewise decline the giving any detail of the Northumberland household book, which, though printed, has never been published. But this is another article which will attract the attention of the curious reader, in the perusal of the history.

The revival of learning in the fourteenth century, might be supposed to exert an auspicious influence on music, as well as other sciences; and it has been affirmed by some writers that this was actually the case. They alledge that certain ingenious Greeks who had escaped from the sacking of Constantinople, imported the polite arts, and particularly music, into Italy. Sir John Hawkins's opinion in respect to this subject, however, is far more consonant to probability and historical evidence. It no where appears, he observes, that any of those men were skilled in music; being in general grammarians, historians, and divines, whose erudition consisted in the more abstract subjects of speculation. Nor have we any reason, adds he, to believe that the practice of music had so much flourished in the eastern part of the world, as to qualify any of them to become public teachers of the science. He therefore concludes, upon the most probable and rational ground, that it was not a practice more refined than that in general use, nor an improved theory which those emigrants brought from Constantinople, but only the writings of the ancient Greek harmonicians, and the ability of communicating that language to the professors of music in the western parts of Europe: even the Italians themselves considering Guido for the practice, and Franchinus for the theory, as the fathers of modern music.

Of the life and writings of Franchinus a particular account is delivered by our author in the part of the work immediately following the disquisition above mentioned. This celebrated musician, whose name was Franchinus Gaffurius, was born at Lodi, a town in the Milanese, in 1451. He was initiated in the service of the church at a very early age, when he likewise discovered a strong propensity to music, which he cultivated with so much application, that he soon became a professor of the science, and composed many tracts on the theory and practice



tice of music. The first of those productions was his *Theoricum Opus Musicae Disciplinae*, considered by competent judges as a most ingenious work. The next was his *Practica Musicae utriusque Cantus*, which was followed by a treatise entitled, *Angelicum ac divinum opus Musicae*, and another *De Harmonia Musicorum Instrumentorum*. Of the nature and merit of those several treatises our learned author gives a particular account; but for information on this subject we refer to the work. Our readers must likewise have recourse to the original for the sight of a curious wooden print of Franchinus, lecturing from a pulpit to an audience of twelve persons; as well as for that of Peter Aron. They are both *fac similes*, and justly reputed great curiosities; on which account we regret the impossibility of giving an adequate idea of them, either by delineation or description.

In the following extract, our readers are presented with some observations and examples relative to Catches.

Butler refers to three examples of this kind of song in Calvisius; but the truth of the matter is, that it was known in England long before his time. Of this the catch 'Sumer is icumen in,' is evidence; and it has been said, with some shew of probability, that the English were the inventors of it. Dr. Tudway, formerly music professor in the university of Cambridge, and who for many years was employed in collecting music books for Edward earl of Oxford, has asserted it in positive terms in a letter to a son of his, yet extant in manuscript: and it may with no less degree of certainty be said, that as this kind of music seems to correspond with the native humour and freedom of English manners, there are more examples of it here to be found than in any other country whatsoever. The following specimens of rounds or catches in three, four, and five parts, may suffice to give an idea of the nature of this species of composition.—As touching the first, it may be deemed a matter of curiosity. In Shakespeare's play of *Twelfth Night*, act II. scene iii. Sir Toby and Sir Andrew agree to sing a catch: Sir Toby proposes that it shall be, 'thou knave,' upon which follows this dialogue:

'Clown. Hold thy peace thou knave? knight, I shall be constrain'd in't to call thee knave, knight.

'Sir And. 'Tis not the first time I have constrain'd one to call me knave. Begin, fool; it begins 'hold thy peace,'

'Clown. I shall never begin if I hold my peace.

'Sir And. Good l'faith: come begin. [they sing a catch]

The above conversation has a plain allusion to the first of the catches here inserted, 'hold thy peace,' the humour of which consists in this, that each of the three persons that sing calls, and is called, knave in turn.

In the history of a science, an attempt towards a discovery is often worthy of notice, even when it has proved unsuccessful.

ful. Of this kind was the Dodecachordon of Glareanus, a treatise written with the view of retrieving the music of the ancients. The particular design of the author was to establish the doctrine of twelve modes, contrary to the opinion of Ptolemy, who allows of no more than there are species of the diatonic, the number of which is seven. It is the general opinion that Glareanus has failed in the proof of his doctrine; but he is universally admitted to have been a man of great learning, and he appears to have lived in the most intimate friendship with the celebrated Erasmus.

Our author, in a note, introduces several anecdotes to shew the regard that was paid to choral music by many eminent personages, particularly Theodoric, king of the Goths; the emperors Charlemagne, Otho III. and Henry II. the empress Kunigunda, Foulque II. count of Anjou, and sir Thomas More, chancellor of England. The following extract is very remarkable.

Glareanus concludes this elaborate work with a very curious relation of Lewis XII. king of France, to this effect. It seems that that monarch had a very weak thin voice, but being very fond of music, he requested Iodocus Pratenfis, the precentor of his choir, to frame a composition, in which he alone might sing a part. The precentor knowing the king to be absolutely ignorant of music, was at first astonished at this request, but after a little consideration promised that he would comply with it. Accordingly he set himself to study, and the next day, when the king after dinner, according to his wonted custom, called for some songs, the precentor immediately produced the composition here subjoined, which being a canon contrived for two boys, might be sung without overpowering the weak voice of the king. The composer had so ordered it, that the king's part should be one holding note, in a pitch proper for a contratenor, for that was the king's voice. Nor was he inattentive to other particulars, for he contrived his own part, which was the bass, in such a manner that every other note he sung was an octave to that of the king, which prevented his majesty from deviating from that single note which he was to intone. The king was much pleased with the ingenuity of the contrivance, and rewarded the composer.

Sir John Hawkins remarks, that the Flemings, more than any other people in Europe, had contributed to bring music to a standard of purity and elegance; and that towards the end of the sixteenth century the Low Countries abounded with professors in the science, who in the art of practical composition seemed to have exceeded the Italians themselves. From the instances which our author produces, however, it appears that this island was likewise not destitute of men who were eminent  
in



in the science. The names which he particularly mentions<sup>s</sup> are those of Cornish, Taverner, Fairfax, Mason, Dygon, Cheelle, Guinneth, Shephard, Redford, Thorne, Etheridge, Edwards, and Testwood.

The evidence produced by the historian, respecting the proficiency of Henry VIII. and his children, in the art of music, may not be unacceptable to our readers. It merits the greater attention, not only as the remarks are new, but likewise as they relate to facts which are supposed to have had an influence on the choral service of that time.

‘ Morley’s catalogue may be supposed to contain the names of the principal musicians of his time, and of the age preceding; but it is somewhat remarkable that he has neither in that, nor in any other part of his work, taken notice of our king Henry VIII. as a composer of music. Erasmus relates that he composed offices for the church; bishop Burnet has vouched his authority for asserting the same; and there is an anthem of his for four voices, ‘ O Lord, the maker of all things,’ in the books of the royal chapel, and in the collection of services and anthems lately published by Dr. Boyce, which every judge of music must allow to be excellent. It is true that in a collection of church-music, intitled ‘ The first Book of selected Church Music, collected by John Barnard, one of the minor canons of the cathedral church of St. Paul,’ and published in the year 1641, this anthem is given to William Munday, but the late Dr. Aldrich, after taking great pains to ascertain the author of it, pronounced it to be a genuine composition of king Henry VIII. The fact is, and there is additional evidence of it existing, not only that Henry understood music, but that he was deeply skilled in the art of practical composition; for in a collection of anthems, motets, and other church offices, in the hand-writing of one John Baldwin, of the choir of Windsor, a very good composer himself, which appears to have been completed in the year 1591, is a composition for three voices, with these words, ‘ Henricus Octavus,’ at the beginning, and these, ‘ Quod Rex Henricus Octavus,’ at the end of the Cantus, or upper part\*.

‘ And though such a degree of skill as is manifested in this composition, may seem more than a king can well be supposed to have possessed, it is to be remembered, that being the younger of two brothers, and his chance of succeeding to the crown therefore precarious, he was intended by his father for the church, with a remote view to the archbishopric of Canterbury: music was therefore a necessary part of his education.

‘ It was doubtless owing to the affection which this prince entertained for music that his children also arrived at great proficiency in it. Edward VI. played on the lute, as appears from

---

\* Our author has here inserted the piece with the score, in seven copper plates.



that expression in Cardan's account of him, 'Cheli pulsabat,' and indeed from his own journal, where he mentions his playing on the lute to Monsieur le Marechal St. Andre, the French ambassador. Mary also played on the lute and on the virginal, as appears by a letter of queen Catherine her mother, wherein she exhorts her 'to use her virginals and lute, if she has any:' and as to Elizabeth, her proficiency on the virginal is attested by Sir James Melvil, who himself had once an opportunity of hearing her divert herself at that instrument.'

[ *To be continued in our next.* ]

---

*A Commentary, with Notes, on the Four Evangelists and the Acts of the Apostles; together with a new Translation of St. Paul's First Epistle to the Corinthians, with a Paraphrase and Notes. To which are added other theological Pieces. By Zachary Pearce, D.D. late Lord Bishop of Rochester. Published from the Original MSS. by John Derby, A.M. Two Vols. 4to. 2l. 2s. Cadell.*

TO this work the editor has prefixed an account of the author's life and writings, partly written by his lordship himself, in 1769. From this narrative we shall extract some of the most material circumstances.

Dr. Zachary Pearce was born Sept. 8, 1690, in the parish of St. Giles, in High Holborn. His father was a distiller; but, having acquired a competent fortune, he retired from business, and lived upon an estate which he purchased at Little Ealing, in the county of Middlesex.

Our author received the first part of his education at Great Ealing; from whence he was removed to Westminster school, in 1704.

After six years spent at Westminster, he was elected to Trinity College, in Cambridge. In 1716, he published his edition of Cicero de Oratore, with notes and emendations; and, on the recommendation of a friend, dedicated it to lord chief justice Parker, afterwards lord high chancellor, and earl of Macclesfield.

In the first years of his residence at Cambridge, he sometimes amused himself with lighter compositions, some of which were inserted in the Guardian and Spectator\*.

He took orders in 1717; and, two years afterwards, was instituted to the rectory of Stapleford Abbots, in Essex, on the

---

\* An account of a silent club, Guard. No. 121. On quacks, Spect. No. 572. On eloquence, No. 633.

presentation of the lord chancellor, to whom he was, at that time, domestic chaplain.

In 1719-20, he was presented to the rectory of St. Bartholomew, near the Royal Exchange, by the same friendly and beneficent patron; and soon afterwards was appointed one of his majesty's chaplains.

In Feb. 1721-22, he married Mrs. Mary Adams, daughter of Mr. Benjamin Adams, an eminent distiller in Holborn, with whom he had a considerable fortune.

The vicarage of St. Martin's in the Fields, Westminster, which Dr. Green had held in commendam with the see of Norwich, becoming vacant in 1723, by his translation to Ely, the lord chancellor, in 1723-4, presented Mr. Pearce to that vicarage, by virtue of the king's prerogative, as the vicar had been promoted to a bishoprick, and as it was in his disposal as chancellor, the vicarage being rated at no more than 12l. a year in the king's books; though that benefice was then 700l. per annum, and so continued till St. George's, Hanover-square, was taken out of it, by act of parliament, and made a distinct parish from St. Martin's.

In June following he was created D.D. by Archbishop Wake; and, in the same year, he published his edition of Longinus, with a new Latin version and notes, dedicated to his friend the earl of Macclesfield.

When the church of St. Martin's was rebuilt, Dr. Pearce preached a sermon at the consecration; which he afterwards printed, and accompanied with an Essay on the Origin and Progress of Temples, traced from the rude stones, which were first used for altars, to the noble structure of Solomon; which he considers, as the first temple completely covered. In this dissertation he declares his conviction of the genuineness of the relation attributed to Sanchoniatho; and clears the difficulties which embarrass his opinion, by solutions drawn from the Newtonian chronology, of which only an abstract had been then published. Yet he does not think Sanchoniatho of much authority; but imputes his inaccuracy and barrenness to misinformation, and want of materials; and regards his book, as one of the venerable reliques of rude antiquity, and the work of one, who had missed the truth, rather than concealed it.

His observations on that building, which is called the temple of Dagon, removes part of the difficulty, which presents itself in the narration of the manner in which Samson destroyed it.

In the year 1739, Dr. Pearce was appointed dean of Winchester; in 1748 he was consecrated bishop of Bangor, and resigned the deanery; and in 1756, he was promoted to the deanery of Westminster, and the bishoprick of Rochester.

In



In 1763, being then 73 years of age, and finding himself less fit for the business of his stations, as bishop and dean, he informed his friend lord Bath, of his intention to resign both, and live in a retired manner upon his own private fortune. His lordship acquainted his majesty with the bishop's inclination. Lord Mansfield and lord Northington were consulted on the practicability of this resignation. After some deliberation, consent was given; and the bishop kissed his majesty's hand, as a token of his approbation.

But lord Bath, as soon as he heard that the king had consented, requested, that his majesty would give the bishoprick and deanery to Dr. Newton, bishop of Bristol. This alarmed the ministry, who thought, as other ministers had done before them, that no dignities in the church should be obtained from the crown, but through their hands. They therefore resolved to oppose the resignation, as the shortest way of keeping the bishoprick from being disposed of, otherwise than they thought proper. Accordingly it was represented to the king, as a measure generally disliked by the bishops: upon this, his majesty sent for his lordship, and told him, that he must think no more about resigning the bishoprick; but that he would have all the merit of having done it. The bishop replied, "Sir, I am all duty and submission," and then withdrew.

In 1768 he resigned his deanery, which he had held for 12 years, and which was nearly double in point of income to the bishoprick; and was succeeded by Dr. Thomas, the present bishop of Rochester. Oct. 23, 1773, he had the misfortune to lose his wife, with whom he had lived above 50 years, in the highest degree of connubial happiness. The children they had, died very young; and her departure made a void in his life, which it was not possible to supply.

The bishop, in the same year, by too much diligence in his office, exhausted his strength beyond recovery. Having confirmed at Greenwich, October 1, seven hundred persons, he was the next day unable to speak, and never regained his former readiness of utterance. He languished from that time; his animal strength gradually deserted him; his paralytic complaint increased; and his power of swallowing was almost lost. After some months of lingering decay, he died at Little Ealing, June 29, 1774, in his 84th year, and was buried by his wife, in the church of Bromley, in Kent, where a monument is erected to his memory.

Having no children, he made his brother, William Pearce, Esq; his heir and executor. He bequeathed his library to the dean and chapter of Westminster, except such books as they had already. His MSS. with the books which should be left, he

he gave to his chaplain, the Rev. John Derby. Besides which, he left several legacies to private persons, and to public charities.

This eminent prelate distinguished himself in every part of his life by the virtues proper to his station. His literary abilities, and application to sacred and philological learning, will appear by the following catalogue of his works. A Thanksgiving Sermon for Preservation from the Plague, before the Lord Mayor and Aldermen, 1723.—A Farewel Sermon, on quitting the Rectory of St. Bartholomew's, 1723-4.—A Sermon at the Consecration of St. Martin's Church, Oct. 20, 1726.—A Sermon on the Propagation of the Gospel, 1729-30.—A Sermon on Self-Murder, 1734.—A Sermon on the Subject of Charity-Schools, 1735.—Concio ad Synodum Cleri, in Provinciâ Cant. habita, 1741.—A Spittal Sermon, at St. Bride's, 1743.—A Sermon before the Lords, Jan. 30, 1748-9.—A Fast Sermon before the Lords, in Westminster-Abbey, March 14, 1760.—A Jubilee Sermon, in ditto, June 3, 1760.—Three Letters in the Guardian and Spectator, mentioned above.—Cicero de Oratore, 1716, 1732, 1746, 1771.—Longinus de Sublimitate, 1724, 1732, 1733, 1752, 1762, 1773.—Cicero de Officiis, 1745, 1761.—An Account of Trinity College, Cambridge, pamph. 1720. Epistolæ duæ, de editione N. T. à Bentleio susceptâ, de corruptis epistolarum N. T. locis, &c. 1721.—A Letter to the Clergy of the Church of England, on Occasion of the Bishop of Rochester's Commitment to the Tower, 2d ed. 1722.—The same in French.—Miracles of Jesus vindicated, 1727 and 1728.—A Review of the Text of Milton, 1733.—Two Letters against Dr. Middleton, occasioned by the doctor's letter to Waterland, on the publication of his treatise, intitled Scripture Vindicated, 3d edit. 1752.—

The two volumes now published, contain a dissertation on the year of the birth of Christ, a Commentary on the Four Evangelists, and the Acts of the Apostles, a new translation of St. Paul's first Epistle to the Corinthians, with a paraphrase and notes, and two letters to Dr. Waterland, on the Eucharist.

The Miracles of Jesus Vindicated, and the Epistolæ duæ, are republished in these volumes.

To which we may add, that a collection of discourses, preached on several occasions, by the same author, will be published with all convenient speed.

We should have now proceeded to his lordship's Commentary; but, subjoined to his life, we meet with two letters, relative to Sir Isaac Newton's Chronology, which we shall here insert, as they cannot fail of being perfectly acceptable to every reader.



In the Philosophical Transactions, vol. xlviii. part i. p. 19. the learned Mr. Costard observes, that the treatise above mentioned 'never had the finishing hand of its great author;' and that 'it is well known, in what manner it came abroad.'

This occasioned bishop Pearce to write to Dr. Hunt, Hebrew professor at Oxford, desiring, that he would request the favour of Mr. Costard to inform him of the particulars, to which he alluded.

In answer to the bishop, Dr. Hunt, in a letter dated, Aug. 1. 1754, gave the following account of his interview with Mr. Costard.

'I did not see Mr. Costard till the day before yesterday. He says, "the reason why he imagined, that Sir Isaac Newton's Chronology had never received the finishing hand of its author, was, because he had been credibly informed, that, after Sir Isaac's death, fifteen copies of that work were found in his handwriting; of no one of which it could be affirmed that it was so perfect, as not to have received further corrections and improvements, if Sir Isaac himself had lived to have published it. And, as to the manner of its coming abroad, he has been informed, that it was thus: the late Queen had prevailed upon Sir Isaac, a little before his death, to let her have a sight of a copy of it. This copy her majesty happened to lend to the French Ambassador, who then resided here, and who privately employed a great number of hands, and in one night's time got it transcribed; and so sent it into his own country, where it was immediately translated into French, and animadverted on by Souciet. This alarmed Sir Isaac's executors, and put them on printing an authentic edition of it here: who might otherwise perhaps (for this Mr. Costard's stricture should seem to intimate) never have thought of publishing it at all." Thus far Mr. Costard. "I went, added Dr. Hunt, soon after Sir Isaac's death into Lord Macclesfield's family, where I heard much talk about that great man: and I think, I remember something of both the circumstances, which Mr. Costard mentions: I am sure I saw Souciet's book soon after it was printed."

'Upon the receipt of this letter from the professor Dr. Hunt, the bishop wrote the following letter to him, dated August 10, 1754.

'—I am able to give a very different and a much truer account of this matter, which is as follows:

'In the year 1725, and about five months before Sir Isaac died, I had the honour of a visit from him at my house in St. Martin's church-yard, to which he walked, at his great age, from his house near Leicester-fields.

'He staid with me near two hours, and our conversation chiefly turned upon his *chronology of antient kingdoms*, and upon the fate which his *short chronicle* had met with. Among other things he said, "that the late queen, when princess of Wales,

had about the year 1720, (if I remember the year aright) sent to him, and desired him to let her see what he had written upon chronology; and that, to oblige the princess, he had drawn up his *short chronicle*, as thinking it in that shape the properest for her perusal; that he sent it to her, and that she, after some time, lent it to the abbé Conti, a Venetian gentleman of distinction, then in England, and frequenting her court; that the Abbé, without the princess's consent (as he believed) took a copy of it; and that some time after, when he was in France, to which he went from England, a translation of it in French was published at Paris\*, without Sir Isaac's approbation, or knowledge."

' The princess favoured other persons likewise with a sight of this *short chronicle*, who with, or perhaps without, her leave, took copies of it; for I had one, at the time of this visit, taken by me from another in the possession of the late earl of Macclesfield, then lord chancellor.

' Sir Isaac, at the same visit, informed me, "that he had spent thirty years at intervals in reading over all the authors, or parts of authors, which could furnish him with any materials for forming a just account of the antient chronology; that he had in his reading made collections from those authors, and had, at the end of thirty years, laid together all his materials, and composed from thence his *chronology of antient kingdoms*; and that he had written it over several times (it appeared afterwards, I think, sixteen times) making few alterations in it, but what were for the sake of shortening it (as I gathered from his discourse) and leaving out in every later copy some of the authorities and references, upon which he had grounded his opinions."

' It is a pity, that he took so much of the same method in his chronology which he took in his *Principia*, &c. concealing his proofs, and leaving it to the sagacity of others to discover them. For want of these, in some instances, what he says on chronology does not sufficiently appear at present to rest upon any thing but his assertions; and the want of these was thought so great by the editors (Martin Folkes, esq; and Dr. Pellet) that they or one of them, as I have been informed, did in some places put references to authors in the margin of the work; which are printed now as Sir Isaac's references, though not his, and not perhaps always referring to the very same places, upon which he founded his assertions. I mention this the rather because two or three of the places referred to in the margin of his work have been thought, by good judges, not to speak fully to the point for which they are brought, and therefore Sir Isaac's credit in this particular has suffered with some persons: but proofs he may have had, which he chose to conceal; though what now stands in the margin in those few places may

---

\* An English translation of the *Short Chronicle*, with Observations printed at Paris in 1725, was published for J. Peele, London, in 1728.



have come from another hand, and may not amount to a full proof, as it pretends to do. In the same conversation I took the liberty of desiring, that he would think of publishing his *chronology of antient kingdoms* in his life time; representing to him, that what had been published in France, had not done justice to him, as being at best a translation of what is an epitome only of his work, and was never designed for the press; and that there was the greater necessity (as I thought) of his publishing it, as it was unattended with any part of his proofs, and as the translator had sometimes mistaken his meaning. He was pleased to hear me with attention, and said, "that at his time of life it was too late to enter into a controversy, which might perhaps arise upon his publishing his thoughts on ancient chronology, as they differed so much from the common opinion; and that he had often met with ill usage from some of the learned abroad (one or two instances of which, though they never appeared to the world, he then mentioned to me) and that he did not care to give them any further handle for repeating the same ill usage again."

' Notwithstanding this I continued to press his publishing what he had prepared, and I ventured to advise him to give to the reader, in a short preface to the work, an account (the same with what he had given to me, and which I before mentioned) of the steps taken by him in the composing it; and to add, that this appeared to him to be the truth, after all his time and labour spent upon antient chronology; and that he now left his judgment upon the whole to the reader, being determined not to enter into controversy with any man about any of the particulars of it, at his time of life, when he was so far advanced in years.

' To this advice he gave no positive answer: but upon his return home he told Mr. Conduit, who had married his niece, and was then at his house, "that I had been persuading him to publish his chronology, and that he believed, he should do it." Of this Mr. Conduit informed me soon after, and I found it true in what follows.

' A few days before he died, I made him a visit at Kensington, where he was then for his health, and where I found Mr. Innys the bookseller with him: he withdrew as soon as I came in, and went away; and I mention this, only for confirming my account by one circumstance, which I shall mention before I conclude.

' I dined with sir Isaac on that day, and we were alone all the time of my stay with him: I found him writing over his *chronology of antient kingdoms*, without the help of spectacles, at the greatest distance in the room from the windows, and with a parcel of books on the table casting a shade upon his paper. Seeing this, on my entering the room, I said to him, "Sir, you seem to be writing in a place where you cannot so well see." His answer was, "a little light serves me." He then told me, "that he was preparing his chronology for the press, and that he

had written the greatest part of it over again for that purpose." He read to me two or three sheets of what he had written, (about the middle, I think, of the work) on occasion of some points in chronology, which had been mentioned in our conversation. I believe, that he continued reading to me, and talking about what he had read, for near an hour, before the dinner was brought up. And one particular I well remember, viz. that, speaking of some fact, he could not recollect the name of the king, in whose reign it had happened, (and therefore he complained of his memory's beginning to fail him;) but he added immediately, that it was in such a year of such an olympiad, naming them both very exactly. A circumstance which I thought very observable, as the ready mention of such chronological dates seemed to me a greater proof of his memory's not failing him, than the naming of the king would have been.

' Agreeably to this account of mine, as to sir Isaac's intention of publishing his treatise on the *chronology of antient kingdoms*, the advertisement prefixed to the first edition of it in 1728, says, "that he lately revised it, and was actually preparing it for the press at the time of his death; that the *short chronicle* was never intended to be published by him, and therefore was not so lately corrected by him; and that the sixth chapter (of the chronology) was not copied out with the other five, which makes it doubtful, whether he intended to print it; but that being found among his papers, and evidently appearing to be a continuation of the same work, and, (as such) abridged in the *short chronicle*, it was thought proper to be added."

' This is the account given by the publishers, and it agrees with mine, as far as it goes: if this then be the true account, it appears, that the five first chapters of the *chronology of antient kingdoms* had the finishing hand of the great author: and it is most probable, that his death only prevented his writing over the sixth chapter, and adding it to the others. It appears likewise, that sir Isaac intended his *chronology of antient kingdoms* for the press, and that the executors did not take an alarm from any thing which passed in France, and thereupon cause an authentic edition of it to be printed here. What was printed abroad, was only a translation of the *short chronicle*: the *chronology of antient kingdoms* was never, I believe, out of sir Isaac's hands till the day of his death.

' Mr. Innys I saw, (as I said before) at sir Isaac's a few days before his death: and after his death Mr. Innys came to me, and told me, that, before I came in, sir Isaac had been talking to him about his design of printing his chronology, and had promised him, that he should have the printing of it; but that upon his application to the executors they seemed to have no regard to what he said about such a promise, because nothing appeared for it, but his own word only. He desired therefore to know from me, whether sir Isaac, while I was with him, had said any thing about his intention, that he should have the printing



printing it. But as sir Isaac had said nothing to me on that head, I could not give him the satisfaction, which he wanted; though, I believe, from Mr. Innys's discourse, that sir Isaac had talked to him about his intention to print it, and probably had given him hopes, that he should be the printer, as he then printed all the Philosophical Transactions for the Royal Society, of which sir Isaac was president.

'This, to the best of my remembrance, is the truth; and I remember the particulars the better for my having frequently in conversation mentioned them to my acquaintance.

I am, reverend sir, &c.

Aug. 10th, 1754.

Z. BANGOR.

'N. B. Sir Isaac died March 20th, 1726, in the 85th year of his age, as appears by a mourning ring given to me at his funeral which I attended.'

In the beginning of his letter, Dr. Pearce mentions Sir Isaac's house. It is yet standing, at the corner of a court, on the east side of St. Martin's street, near Leicester Square. The author of this article has often contemplated, with a profound veneration, the small observatory, where this great man investigated the æconomy of the solar system, and the laws of nature; considering it as the residence of some superior intelligence.

[ *To be continued.* ]

---

*An Inquiry into the Opinions of the Learned Christians, both Ancient and Modern, concerning the Generation of Jesus Christ, &c. Now first published by the Editor of Benj. Ben Mordecai's Seven Letters to Elisha Levi. 4to. 3s. 6d. sewed. Wilkie.*

THE design of this tract is to prove, that it was the Word of God, 'the Lord of Glory,' the same divine person, who was in the beginning with God, that suffered for mankind, and not any other soul or spirit, that was afterwards created.

The Cerinthians denied this doctrine, out of a pretence, that the divine nature or substance, which they called Christ, left the man Jesus at his death.

The Sabellians denied it, by maintaining, that the Logos was God, that Christ had no existence before his birth of the Virgin Mary, and that it was this Christ who suffered.

The Socinians denied it, by maintaining, that Christ was a mere man; actuated indeed by the spirit of God dwelling in him; but that his sufferings were only those of a mere man.

The Athanasians deny it, by asserting, that the essence of the Son of God is impassible.

All these sects, though differing from one another in some particulars, yet agree to maintain the same conclusion, viz. that the pains of the cross were not suffered or felt by that being, substance, essence, or person, who was in the beginning with God, but by some other, who had no existence, till above 4000 years after the creation of the world, and then was joined to him in the body, which was born of the Virgin. The reason upon which the Athanasians build their opinion is this, that the Son of God was 'generated from the substance of the Father,' and was therefore impassible.

Thus, says our author, one of the most important articles of Christianity has been given up and lost, upon the authority of a metaphysical argument, against the plain history of the New Testament; and the present system of orthodoxy is involved in difficulties, unknown to the apostles and primitive christians.

In the first ages of Christianity, the Christians believed in God the Father Almighty, and in Jesus Christ, his only Son, our Lord; and till they undertook to explain the manner, in which the Son of God was supposed to be generated from the Father's substance, they found no difficulty in believing, that he was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, &c. and, during this simple faith, there was no mention made of two Gods; but all acknowledged the Father to be the only true God, till the time of Noëtus and Sabellius, whose heresy, if we believe Basil and Epiphanius, consisted in the belief of one singular substance, in the Father, Son, and Holy Ghost; and these accused the orthodox Christians, that they believed two Gods, the Father and the Son.

\* To this accusation, the Antenicenes answered, that though they allowed, the Son of God was called by the name of God, and the Father and Son were two distinct and different beings, the Son being *ἕτερος τε πάρος αριθμῶ*, distinct from the Father *in number*\*, yet those could be but one God, because there was but one supreme and unoriginate: and it was upon this principle, that the church condemned Sabellius, as an atheist and blasphemer; because he maintained, the Son of God was God over all; *ὁ ἐπὶ πάντων Θεός*†. This is what Eusebius declares in his time to be the doctrine of the church: 'If they fear, says he, lest we profess two Gods, let them know, that though we profess the Son to be God, yet there is only one God;' namely, He, who alone is without beginning, who is

\* Just. Mart. Dial. cum Try. p. 358.

† Euseb. Eccles. Theol. l. 2. c. 4. Eusebius died in the year 340  
unbegotten,



unbegotten, who possesses divinity of himself, who is the cause of the Son's existence, by whom, even the Son confesseth, that he hath life, John vi. 57. and who gave to the Son to have life in himself, John v. 26. from whence the Son teacheth, that the Father is our God and his God, John xx. 7. and whom the Apostle teacheth to be the head of the Son, Eph. i. 22.'

The faith of Eusebius, of Cæsarea, upon this subject was that of the most ancient fathers. But because it confessed a subordination of the Son to the Father, it is frequently represented as Arianism, notwithstanding it is founded on the above and many other plain texts of scripture; and is fairly acknowledged by Petavius, Cudworth, Huëtius, Jurieu, &c. to have been the general opinion of antiquity, long before Arius was born. So that men have for many ages been afraid to maintain the supremacy of the Father, for fear of being looked upon as Arians. And yet they dare not deny, that the greatest of all natural perfections belongs to the Father only, and that is, *unoriginate self-existence*.

The doctrine of the Homöousians, which supposes the substance of the Son of God, to be the infinite and impassible substance of the Father, is inconsistent with the belief, that he did actually descend from heaven, and suffer pain and death: and therefore, says our learned author, 'a consistent Christian must either deny his descent and sufferings, as our most orthodox divines have not scrupled to do, or else he must give up the belief of the Homöousian doctrine.'

What is here observed, relative to some orthodox divines denying the descent and suffering of the Son of God, is an acknowledged fact. Dr. South says, it is *impossible* for the divine nature to come down from heaven. Dr. Sherlock says, that *properly* it cannot be. Bishop Fowler, that he could not *properly* come down from heaven, any more than God, the Father, from whom he is inseparable. Bishop Bull, that his descent was *quasi*. Dr. Waterland, that it was only in *appearance*. Cyril Epiphanius, and the councils, that it was only a soul and body, that felt the pain of the cross; the substance of Christ, which was with God in the beginning, being impassible.

Our author adds, 'the former of these doctrines, viz. that the same person, who was in the beginning with God, did actually descend and suffer, is founded on plain words of scripture: the latter, that he did not, and could not descend and suffer, depends merely upon the decrees of councils and metaphysical argument.'

In canvassing this question he shews, that there is no trusting to the opinions either of the fathers or councils; that their

notions have been contradictory to one another; that the councils have been carried on by force and fraud, and their decrees corrupted and forged.

On the other hand, he says, 'the Antenicenes, who in general believed the Son of God to be the angel of the covenant, and many learned and pious divines among the moderns, have believed, that the Son of God did actually descend from heaven, and feel the pains of the cross in the very *same* person, nature, and substance, in which he was in the beginning with God; and consequently was passible in that nature and substance. This opinion agrees not only with the apostles creed, as it is called, but with the New Testament itself, from whence all creeds ought to be taken. And therefore there is no opinion in supposing it to be heretical, or that it is a greater sign of obstinacy or depravity of mind to maintain this side of the question, than the other, which is called the orthodox opinion by the party which holds it. For though the Homöousian doctrine prevails at present, in the European establishments; it is well known, that this is not the case in Asia; where the ancient faith of the Antenicenes is still preserved: which the Europeans look upon as a novelty or innovation in the Christian faith. For, as archbishop Laud somewhere observes, very well, "when errors are grown up by age and continuance; they, which speak for the truth, though it be far older, are ordinarily challenged for bringing in new opinions." Time was, that the whole world rejected the Homöousian doctrine, as I have observed: and it is remarkable, that the whole race of the Gothic kings was against it. And if it be true, that the Nestorian council under Copronymus decreed the Arians to be orthodox, as Baronius asserts; and that they denied the Son to be con-substantial with the Father, as Cornelius a Lapide tells us; and worship Christ as the Arians do: the opposers of the Homöousian doctrine must be greatly the most numerous in Asia at present. It is therefore ridiculous for the Europeans to think of determining the question by a majority of votes among their own sects. And the more so, when we consider, that even the most orthodox among them have long ago deserted the great Athanasius, the bulwark of their party. For not a man, who calls himself Homöousian, has dared for many years to defend the doctrine of a Perichoresis; though Athanasius declares it to be so necessary, to keep the three divine substances together; that, without the help of it, the Homöousian doctrine is no better than tritheism.'

The critical reader, who can enter into these metaphysical subjects, and wishes to see them thoroughly discussed, will meet with abundant satisfaction in this excellent tract. The learned  
author



author unravels the perplexities, and exposes the contradictions of ancient and modern writers in favour of the Homöousian doctrine, with singular acuteness, and all the evidence of demonstration.

---

*A Paraphrase and Notes on the Epistles of St. Paul to the Galatians and Ephesians: with doctrinal and practical Observations. Together with a critical and practical Commentary on the two Epistles of St. Paul to the Thessalonians. By the late learned Samuel Chandler, D. D. Published from the Author's MS. by Nathaniel White, 4to. 12s. Dilly.*

**T**HERE is no part of the New Testament, where a commentary is more necessary, than in the Epistles of St. Paul.

Origen compares that apostolical writer to a person, 'who leads a stranger into a magnificent palace, perplexed with various and intricate passages, and many remote and secret apartments; who shews him some things at a distance, out of an opulent treasury, brings some things near to his view, conceals others from it, often enters in at one door, and comes out at another: so that the stranger is surpris'd, and wonders whence he came, where he is, and how he shall be able to find his way out of the labyrinth.'

His Epistles are full of sudden digressions, long parentheses, remote connections, and unexpected returns to subjects already discussed. He is continually alluding to the particular disputes, controversies, irregularities, errors, and customs, then subsisting among those people, to whom he writes. When he speaks of the death of Christ, he makes use of sacrificial terms and phrases, in a new and extraordinary sense, by way of allusion or accommodation. Ignorant and injudicious readers, unacquainted with the nature and import of metaphorical expressions, and oriental images, have adopted many groundless and unscriptural notions concerning a propitiation, an expiatory sacrifice, and a vicarious substitution in the person of our Saviour.

Unable to follow this animated writer through his long periods, involutions, and remote inferences, they have contented themselves with collecting a number of single, detached passages, without regarding the context, and have by these means attempted to support the most extravagant reveries, on his authority.

They have applied those phrases and passages to themselves, or to some other particular persons, which refer to the apostolic age, and not to individuals, but to whole communities of men.

men. Thus, they have endeavoured to establish the doctrines of a personal election, vocation, regeneration, adoption, sanctification, justification, salvation, &c. on those texts which the apostle applies to *all* Christians, without distinction.

No writer therefore should be read or cited with more care and caution than St. Paul; as none is more liable to be misunderstood and perverted.

To some readers he may seem to be vague and incoherent, but he is, in reality, methodical and argumentative; and constantly pursues his purpose with remarkable steadiness and force of reasoning.

A great part of the business of a commentator on his Epistles is to point out the scope of his argument, and to shew how he goes on in a uniform direction, pertinently drawing every incident to one point.

In this paraphrase the learned author endeavours to imbibe the spirit of the original; and to keep the apostle constantly in his view; he seldom, if ever, steps aside to collect any foreign, adventitious ornaments, or any thing which is not directly asserted, or strongly implied in the sacred text. His principal study is to express the pure and genuine sentiments of the apostle, in a language more particularly accommodated to the conception of modern readers.

His notes contain many striking proofs of extensive erudition, and a liberal mind. As he had recourse to capital and original authors, and is not often indebted to preceding commentators, it may reasonably be imagined, that several things will appear to be new. Such perhaps is the allusion, which, he thinks, the apostle makes to the image and temple of Diana in the Epistle to the Ephesians.

Thus he says, its very probable, that the apostle refers to the idolatrous mysteries of Diana, in the use of the word *mystery*, ch. i. 9; that he alludes to the image of that goddess, which, as Jerom tells us, was *multimammia*, full of breasts, when he says, ver. 23, 'Christ fills the church, and all its members with a bountiful and rich variety of blessings;' that he alludes to the foundation of her temple, which, as Pliny informs us, lib. xxxvi. 14. was laid on a marshy ground, as a security against earthquakes, rendered firm and permanent, by coals or ashes, trodden into the soil, and covered with fleeces of wool; that he refers to its wonderful magnificence and dimensions, and again to the image of the goddess, when he says to the Ephesians: 'That ye being *rooted* and *grounded* in love, may be able to comprehend, with all saints, what is the *breadth*, and *length*, and *depth*, and *height*; and to know the love



love of Christ, which *passeth knowledge*, that ye may be filled with all the *fullness* of God.' ch. iii. 18, 19.

Breadth, length, height, and depth, are certainly the properties of a building. There seems therefore to be a propriety and beauty in this allusion, by which he emphatically demonstrates, that the glory and grandeur of the christian church was infinitely more worthy of veneration, than the temple of Diana, as it was to contain all saints, and extend itself over all nations, in length and breadth; and from earth to heaven, in depth and height.

In this work the learned author appears to have divested himself of all partiality for human systems and popular notions, whenever they plainly contradicted the sacred writers. Thus, in treating of justification, he freely explodes a groundless hypothesis, though it has been maintained by a multitude of writers, both among the members of the established church, and the dissenters; but especially the latter.

'I assert, says he, that Christ's righteousness is never once in the New Testament said to be imputed to any person whatsoever, for justification: and also, that faith, or the sincere belief of the gospel, is again and again said to be imputed for righteousness, i. e. reckoned to believers as that for which they are accepted and blessed of God, as just and righteous persons. I desire not to be believed on my own word; I have for this an authority greater than all the catechisms, creeds, systems, and confessions, that have ever been made since the apostle's days. The sacred historian says of Abraham, *he believed in the Lord, and it, that belief, was imputed to him for righteousness*, Gen. xv. 6. St. Paul to the Romans quotes this very passage, and argues from it as a settled principle. He farther says, in the most general terms, *to him that believeth on him that justifieth the ungodly, his faith is counted* [it should be rendered *imputed*] *for righteousness*, Rom. iv. 5. Again, *we say faith was imputed to Abraham for righteousness*, Rom. iv. 9. Again, *now it was not written for his sake alone, that faith was imputed to him, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead*, Rom. iv. 23, 24. I appeal to any man, who is not under incurable prejudices, whether it is not the express literal doctrine of scripture, that a Christian's faith is that which God imputes to him as his righteousness, that which is his proper righteousness under the gospel; that for which God pardons his past sins, justifies or accepts him as a just person, and gives him a right to the benefits of salvation, and for which through Christ he will finally reward him, if he perseveres in it to the end of life, purifies his heart under the influence of it, and makes it perfect by a course of good works. I say not this, willingly to offend any man, but to discharge a good conscience, and I trust in the fear of God; but whether I please or displease men, I hope I shall always boldly speak what I apprehend to be the truth

of

of Christ; and if it be unsound and erroneous doctrine to say, that a sincere faith producing all the fruits of goodness, is the true righteousness of a Christian, and accepted and rewarded of God as such: I have nevertheless the pleasure to know, that I err with the great apostle of the Gentiles, and had rather do so, than, in opposition to his scheme, be applauded for orthodoxy and soundness, by any set or parties of men in the whole world.'

At the conclusion of the Epistle to the Galatians, which is supposed to have been written about the year 58, Dr. Chandler subjoins this pertinent and judicious remark.

'It was written in defence of the purity of the Christian religion, and in maintenance of the liberty of all Christians from the yoke of ceremonies, under which some Judaizers would have enslaved them. And there is this argument or intrinsic demonstration of its antiquity and genuineness upon the very face of it, which must silence almost any objection that can be raised against it, viz. the very nature of the question itself here debated and settled by the apostle, which must have been peculiar to the very first appearance of Christianity in the world, and could be no other than what this Epistle represents it, as, whether the observation of the law of Moses was necessary to men's acceptance and justification before God, after they had embraced the Christian religion. It was natural for the Jews to imagine and inculcate such a necessity, who had been bred up in a zealous concern for this law; and to press it immediately upon the preaching the doctrine of salvation by a crucified Saviour. And accordingly this was the first contest in the Christian church; but as the progress of this notion must have put a stop to the progress of Christianity, and was indeed a very absurd notion in itself, it was necessary the controversy should be decided by the authority of an apostle. St. Paul did actually decide it in this and several other Epistles, upon which it soon died of itself, and created no farther disturbance in the Christian church. And had such an epistle as this been written in the second or third century, it would have been a very needless and impertinent labour, since at this time there was no controversy of this nature that wanted to be decided.'

In his comment on the Epistle to the Ephesians, our author very properly explains the nature of election and predestination, by shewing, that they consist only in God's eternal purpose to call the idolatrous Gentiles, without any conformity to the law of Moses, to be partakers of the privileges and promises of the of the Messiah's kingdom; and not in the absolute and unconditional choice of particular persons, exclusive of the rest of mankind, to final and certain salvation.

St. Paul having asserted, that the Ephesians 'were by nature the children of wrath,' ch. ii. 3. Dr. Chandler says, 'it is evident by the very form of expression, that the apostle refers to their



their condition before their conversion, and not to that which may be at all times affirmed equally of all mankind. For, he says, 'they *were* by nature,' not *are* by nature: meaning no more, than their being subject to God's displeasure, because educated and brought up in, and habituated by inclination and practice to, the worst of immoralities and vices. This, he shews by a variety of examples, to be the meaning of the word *πονηρος* in the best writers. We mention these particulars, not as any new discoveries, for they are far from being so; but as proofs, that this learned annotator is no advocate for the doctrines of the Calvinistic divinity.

The man of sin, 2 Thess. ii. 3. is generally applied to the pope. Our author coincides with this interpretation; and, in answer to those, who may ask, why the apostle expressed himself (ver. 6, &c.) in such a covert and obscure manner, he replies:

'Had the apostle plainly spoken of the dissolution of the Roman empire, and of a power that should succeed it, and arise in the Christian church, it would have been looked on as treason against the imperial power, and probably have excited the Romans to endeavour the absolute extirpation of the Christian name, to prevent if possible this prediction or threatening from ever being accomplished. The poets especially, and some other of the Roman writers, had flattered the Roman emperors with the eternal duration of their empire; and they had vanity enough to imagine that it should never come to an end. And therefore the apostle prudently avoids talking openly of the dissolution of the empire, that he might not raise ill will and malice against the Christians as disaffected to the Roman government, and wishing its destruction; and contents himself with saying: *you know, what now withholds*, or prevents the appearance of the man of sin. You remember what I told you, and it would not be safe publicly to mention it, or to speak more plainly of the affair.'

The Epistle, which contains this remarkable prophecy concerning the man of sin, was written from Athens, or rather from Corinth, to the Christians of Thessalonica. Here then it may be said: it is improbable, that the apostle should disturb the minds of a small congregation in *Macedonia*, with the description of a spiritual tyrant, which, many ages afterwards, was to make his appearance at *Rome*. There is, if we mistake not, some weight in this objection; and it may possibly deserve the notice of some of the Warburtonian lecturers.

*The History of the Reign of Philip the Second King of Spain. By Robert Watson, LL. D. In two Volumes. 4to. 1l. 16s. in boards. Cadell. (Concluded from page 20.)*

**W**E concluded the account of this work in our last Review with a recital of the inhuman acts which marked the commencement of the duke of Alva's power in the Netherlands, and which continued to accompany the whole administration of this sanguinary and merciless tyrant. The historian who relates the events of such a period must be strongly solicited by his own feelings to depart from the cool and sedate strain of narrative, into that of severity and invective: Dr. Watson, however, though he discovers a just and acute sense both of the horror and impolicy of those transactions, yet has refrained from expressing his indignation with any unbecoming intemperance, remembering that it was his province to inform, not inflame the minds of his readers.

We cannot behold, without some degree of pleasure mixed with sympathy, the fatal consequences which resulted to the Spanish power, from the wild and furious conduct of the king and his congenial delegate.

‘ The iniquity and unrelenting cruelty exercised by the inquisitors diffused an universal terror over all the provinces. Not only the protestants, but likewise all who had ever shewn themselves attached to the liberty of their country, saw, that nothing less would satisfy the governor than their utter ruin. It would not avail them, they perceived, to conceal their sentiments, nor even to disclaim them; since many of those who had done so, had been punished with death and confiscation; and had received no other favour from the judges, but that of having suffered by the sword or halter, instead of being committed to the flames. Determined by these considerations, great numbers of both sexes abandoned their habitations, and withdrew into foreign parts. We ought not perhaps to believe what some historians relate, that no less than a hundred thousand houses were forsaken by the inhabitants. It is however certain that several of the principal cities were sensibly thinner, and some whole villages and smaller towns were rendered almost desolate. Many of those who left the Netherlands went over to England, where they were well received by Elizabeth. And as in that country they enjoyed the free exercise of their religion, they fixed their residence in it; and amply rewarded the English for the protection afforded them, by introducing among that people various branches of manufacture, with which they had before been unacquainted.

‘ The Low-countries suffered extremely from the desertion of its inhabitants. But the duke of Alva, far from being deterred by



by this consideration from the prosecution of his plan, was at pains to prevent the return of the exiles, and even prohibited from returning all such of their friends as had gone to visit them, by publishing an edict, setting forth, that they should be considered as holding intercourse with rebels, and should be liable to the punishment due to those who gave assistance to the enemies of the king.'

Our author's detail of the various events which happened in the progress of the civil war in the Netherlands, as well as of those in other countries, by which the determination of it was effected, is drawn up with perspicuity and precision. We ought likewise to acknowledge that his remarks concerning the character of the prince of Orange are judicious, if not entirely decisive. We shall submit them to our readers, at full length.

'Never was any person better fitted than the prince of Orange for the difficult situation in which he was placed, or better qualified for the arduous task of delivering an injured people from the yoke of their oppressor. Even his bitterest enemies allow him to have been possessed of vigilance, application, penetration, and sagacity, joined with a peculiar dexterity in governing the inclinations of men, and in conciliating and preserving their affections. To these accomplishments both the history of his life, and the testimony of the best informed historians, authorise us to add the virtues of magnanimity, of justice and equity, of patience, equanimity, and moderation, which were never perhaps found united in one person in so eminent a degree. Amidst all the variety of fortune which he experienced, he was never either elated or depressed; but whether the events in which he was interested were prosperous or adverse, he preserved on all occasions the same composure and serenity of soul.

'By a respectable popish historian, he is accused of avarice and rapacity, yet that author has not been able to produce a single fact to justify his charge. It appears not from any historian, that he was ever guilty of employing his power for the purpose of advancing his private interest to the prejudice either of individuals or the public. He always declined taking any concern in administering the finances. He did not even exact payment of the revenue which the States had appointed him; and at his death he left his private affairs so much incumbered, that the States found it necessary to make provision for the support of his widow and children.

'The same historian has loaded him with the imputation of fraud and hypocrisy, of which however no proof was ever given but general invective, nor a single instance of deceit produced by his most inveterate enemies. Before his rupture with Philip, he testified on all occasions his disapprobation of the measures that were pursued; and after it, he acted uniformly the part of an open foe. He had no religion, say some catholic writers, but

but what his interest and ambition dictated. Yet he was decent and irreproachable in his conduct, as well as punctual in discharging the functions of that religion which he professed; nor do these authors pretend to offer any other evidence to justify their surmise, but that he gave up the catholic religion, in which he had been educated at the court of the emperor, and returned to that with which his mind had been tinged in his earliest infancy. His religion was not indeed of the same spirit either with that of those whom he forsook, or of many of those whose cause he adopted. It suffered him not to regard either speculative opinions or external rites, as sufficient ground for harrassing and butchering those from whom he differed in opinion. But in an age of cruel gloomy superstition, with which almost all the companions of his youth were deeply infected, his religion, conformably to the example and precepts of its author, was mild, moderate, and humane. Nor was it to one sect of Christians only that his moderation and humanity extended. As he did what he could while he adhered to the catholic faith to put a stop to the persecution of the protestants; so after he had embraced the reformed religion, he exerted his most strenuous endeavours to protect the catholics from violence, and to procure liberty for them to exercise their religion as far as was consistent with the public peace. To infer from this conduct, that he had no religion of his own, is going a great deal farther than to assert the lawfulness of persecution; it is equivalent to maintaining, that no Christian can be sincere who can live at peace with those who differ from him in his religious persuasion.

‘ It is not to the purpose which the popish historians intended to serve by their portraits of William’s character, to say of him that he was ambitious: in itself, ambition merits neither praise nor blame, but is culpable or laudable according to the end at which it aspires, and the means which it employs. But if we judge concerning the character of the prince of Orange according to this criterion, it must be impossible for persons so opposite in their principles, as the catholic and protestant historians, to agree.

‘ If with the former, we place the rights of all sovereigns on the same foundation, without distinguishing between an absolute prince and the sovereign of a free people, and believe that every prince is, by an indefeasible and divine right, intitled to exercise a despotic power over the religion and liberty of his subjects; if we believe, that with the permission of the pope, a king may violate his most solemn oaths, and that the obligations of his subjects to obedience remain in force, even after every condition upon which they entered into them has been violated: if with such principles as these, we judge of the character of the prince of Orange, it will be difficult not to consider him as guilty both of perjury and rebellion; and, in this case, the most favourable verdict that can be passed upon his conduct, is to say, that it proceeded from a criminal ambition.

‘ But



\* But if, on the other hand, we regard the pontiff's pretensions to the power of setting men at liberty from their oaths as absurd and impious; if we regard the rights of subjects as no less sacred than those of kings; if we distinguish between a prince invested with unlimited authority, and one whose power is circumscribed by the fundamental laws of the state; between a prince whose right to his dominions is indefeasible, and one who obtained his sovereignty only upon certain terms, which he swore to fulfil, while his subjects engaged to yield their obedience on condition of his fulfilling them; in this case, our judgment of William's character will be extremely different from what it was on the former supposition. We will not be satisfied with barely asserting his innocence of those crimes of which his enemies have accused him, but we will confer upon him the glorious appellations which his countrymen bestowed, of the father of his country, and the guardian of its liberty and laws, who generously sacrificed his interest, ease, and safety to the public good, and who, first by counsel and persuasion, and afterwards by force of arms, did more to rescue his fellow-citizens from oppression, than was ever done in such untoward circumstances by any patriot in the world before.'

Among the other transactions of the history, Dr. Watson has placed in a just light the incapacity and intrigues of the earl of Leicester, whose appointment to the important station in the Low Countries at that time, is perhaps the most conspicuous example of imprudence in the whole administration of Elisabeth.

The following is the character of Philip II. with which the history concludes.

\* No character was ever drawn by different historians in more opposite colours than that of Philip; and yet, considering the length and activity of his reign, there is none which it should seem would be more easy to ascertain. From the facts recorded in the preceding history, we cannot doubt that he possessed in an eminent degree, penetration, vigilance, and a capacity for government. His eyes were continually open upon every part of his extensive dominions. He entered upon every branch of administration; watched over the conduct of his ministers with unwearied attention; and in his choice both of them and of his generals, discovered a considerable share of sagacity. He had at all times a composed and settled countenance, and never appeared to be either elated or depressed. His temper was the most imperious, and his looks and demeanour were haughty and severe; yet among his Spanish subjects, he was of easy access; listened patiently to their representations and complaints; and where his ambition and bigotry did not interfere, was generally willing to redress their grievances. When we have said thus much in his praise, we have said all that justice requires, or

truth permits. It is indeed impossible to suppose that he was insincere in his zeal for religion. But as his religion was of the most corrupt kind, it served to increase the natural depravity of his disposition; and not only allowed, but even prompted him to commit the most odious and shocking crimes. Although a prince in the bigoted age of Philip might be persuaded, that the interest of religion would be advanced by falsehood and persecution; yet it might be expected, that, in a virtuous prince, the sentiments of honour and humanity would, on some occasions, triumph over the dictates of superstition: but of this triumph, there occurs not a single instance in the reign of Philip; who, without hesitation, violated his most sacred obligations as often as religion afforded him a pretence; and under that pretence exercised for many years the most unrelenting cruelty, without reluctance or remorse. His ambition, which was exorbitant; his resentment, which was implacable; his arbitrary temper, which would submit to no controul; concurred with his bigoted zeal for the catholic religion, and carried the sanguinary spirit, which that religion was calculated to inspire, to a greater height in Philip, than it ever attained in any other prince of that, or of any former or succeeding age.

Some historians have distinguished this prince by the title of Philip the Prudent, and have represented him as the wisest, as well as the most religious prince, that ever filled the Spanish throne. But it is questionable, whether he be entitled to praise on account of his prudence, any more than on account of his religion. In the beginning of his reign, he discovered great caution in his military enterprises; and on some occasions, made even greater preparations than were necessary to insure success. But his ambition, his resentment, and his abhorrence of the protestants were too violent to suffer him to act conformably to the dictates of sound policy and prudence. He might have prevented the revolt of his Dutch and Flemish subjects, if, after the reformation in the Netherlands was suppressed by the dutchess of Parma, he had left the reins of government in the hands of that wise princess, and had not sent so odious a tyrant as the duke of Alva to enslave them. He might, after the defeat of the prince of Orange, have riveted the chains of slavery about their necks, and gradually accustoming them to the yoke; if by engaging in too many expensive enterprises, he had not exhausted his exchequer, and made it in some measure necessary for Alva to impose the taxes of the tenth and twentieth pennies, for the maintenance of his troops. He might, through the great abilities of the duke of Parma, have again reduced the revolted provinces to obedience, if he had not conceived the wild ambition of subduing England, and acquiring the sovereignty of France. His armies in the latter part of his reign were never sufficiently numerous to execute the various enterprises which he undertook; yet they were much more numerous than he was able to support. Few years passed in which they did not  
mutiny



mutiny for want of pay. And Philip suffered greater prejudice from the disorders and devastation which his own troops committed, than he ever received from the arms of his enemies. Against his attempts on England and France, his wisest counsellors remonstrated in the strongest terms. And prudence certainly required that, previously to any attack upon the dominions of others, he should have secured possession of his own. Yet so great was his illusion, than rather than delay the execution of those schemes which his resentment and ambition had suggested, he chose to run the risk of losing the fruits of all the victories which the duke of Parma had obtained; and having left defenceless the provinces which had submitted to his authority, he thereby afforded an opportunity to the revolted provinces, of establishing their power, on so firm a foundation, as the whole strength of the Spanish monarchy, exerted against them for more than fifty years, was unable to overturn.

An appendix is added to the work, containing an abstract of the apology or vindication of the prince of Orange, against Philip's proscription.

Having already expressed our approbation of Dr. Watson's judgment and fidelity as a historian, we shall only add, that he writes in a clear, unconstrained, and sufficiently elevated manner; but that his language is not entirely destitute of provincial inaccuracy.

---

*First Lines of the Practice of Physic, for the Use of Students in the University of Edinburgh. By William Cullen, M. D. 8vo. 6s. Murray. [Concluded from p. 60.]*

**A**FTER treating of the remote causes, Dr. Cullen proceeds to the prognosis of fevers, the rules of which, he observes, have been founded upon the respective prevalence of the morbid or salutary symptoms. Against the principle on which this mode of determination is established, he makes no objection, provided that those two kinds of symptoms could be known precisely from each other. But as the operation of the salutary efforts of nature, in curing fevers, is still involved in great obscurity, he thinks that more certain prognostics may be formed, by marking such symptoms as shew the tendency to death; and those he reduces to the signs of violent re-action, of great debility, or of a strong tendency to putrefaction in the fluids; specifying afterwards the symptoms by which each of these circumstances may be known.

In inquiring into the subject of the prognostic, our author introduces the consideration of the critical days, the determinate existence of which has been questioned by several modern writers.

' 102. I am of opinion (says he,) that the doctrine of the ancients, and particularly that of Hippocrates, on this subject, was well founded; and that it is just and true, even with respect to the fevers of our climate.

' 103. I am of this opinion, first, because I observe, that the animal œconomy is readily subjected to periodical movements, both from its own constitution, and from habits which are readily produced in it. Secondly, because I observe periodical movements to take place in the diseases of the human body with great constancy and exactness, as in the case of intermittent fevers, and many other diseases.

' 104. These considerations render it probable, that exact periodical movements may take place in continued fevers; and I think there is evidence of such movements actually taking place in these fevers.'

Notwithstanding Dr. Cullen's sentiments are in favour of the doctrine that the periodical movements in fevers happen chiefly on the critical days, he acknowledges, at the same time, that this observation amounts to a general tendency only, many circumstances occurring, in particular cases, to disturb the regular course of it. After endeavouring, however, to support the authority of the ancient opinion by the facts mentioned in the writings of Hippocrates, he thus concludes the subject.

' 118. Our own observations amount to this, that fevers with moderate symptoms, generally cases of the synocha, frequently terminate in nine days, or sooner, and very constantly on one or other of the critical days which fall within that period; but, it is very rare, in this climate, that cases of either the typhus or synochus terminate before the eleventh day; and, when they do terminate on this day, it is for the most part fatally. When they are protracted beyond this time, I have very constantly found that their terminations were upon the fourteenth, seventeenth, or twentieth day.

' In such cases, the salutary terminations are seldom attended with any considerable evacuation. A sweating frequently appears, but is seldom considerable; and I have hardly ever observed critical and decisive terminations, attended with vomiting, evacuations by stool, or remarkable changes in the urine. The solution of the disease is chiefly to be discerned from some return of sleep and appetite, the ceasing of delirium, and an abatement of the frequency of the pulse. By these symptoms we can often mark a crisis of the disease; but it seldom happens suddenly and intirely, and it is most commonly from some favourable symptoms on one critical day, that can announce a more intire solution on the next following.

' Upon the whole, I am persuaded, that, if observations shall be made with attention, and without prejudice, I shall be allowed to conclude with the words of the learned and sagacious Gaubius,



Gaubius, "Fallor, si sua consisterit Hippocrati auctoritas, Galeno fides, Naturæ virtus et ordo."

The author next advances, in the regular course of inquiry, to the method of cure in fevers; and, according to the principles mentioned on the subject of the prognostic, he forms three general indications in the cure of those of the continued kind. The first is, to moderate the violence of re-action; the second, to remove the causes, or obviate the effects of debility; and the third, to obviate or correct the tendency of the fluids to putrefaction. After delivering those general indications, he specifies the particular means by which they may be answered. We shall lay before our readers his remarks on the use of sudorific medicines in fevers, as being a subject of great importance.

' 156. A third means of determining to the surface of the body, and taking off the spasm subsisting there, is by the use of sudorifics, and of sweating.

' 157. The propriety of this remedy has been much disputed; and specious arguments may be adduced both for and against the practice. In favour of the practice, it may be said,

' 1. That, in healthy persons, in every case of increased action of the heart and arteries, a sweating takes place, and is, seemingly the means of preventing the bad effects of such increased action.

' 2. That, in fevers, their most usual solution and termination is by spontaneous sweating.

' 3. That, even when excited by art, it has been found useful, at certain periods, and in certain species of fever.

' 158. Upon the other hand, it may be urged against the practice of sweating;

' 1. That in fevers, as a spontaneous sweating does not immediately come on, there are some circumstances different from those in the state of health, and which may render it doubtful whether the sweating can be safely excited by art.

' 2. That, in many cases, the practice has been attended with bad consequences. The means commonly employed have a tendency to produce an inflammatory diathesis; which, if not taken off by the sweat succeeding, must be increased with much danger. Thus sweating, employed to prevent the accessions of intermitting fevers, has often changed them into a continued form, which is always dangerous.

' 3. The utility of the practice is doubtful, as sweating, when it happens, does not always give a final determination, as must be manifest in the case of intermittents, and in many continued fevers, which are sometimes, in the beginning, attended with sweatings which do not prove final; and, on the contrary, whether they be spontaneous or excited by art, seem often to aggravate the disease.

' 159. From these considerations, it is very doubtful, if the practice of sweating can be admitted very generally; but, at the

same time, it is also doubtful, if the failure of the practice, or the mischiefs said to have arisen from it, have not been owing to the improper conduct of the practitioner. With respect to the last, it is almost agreed among physicians,

‘ 1. That sweating has been generally hurtful, when excited by stimulant, heating, and inflammatory medicines.

‘ 2. That it has been hurtful, when excited by much external heat, and continued with a great increase of the heat of the body.

‘ 3. That it is always hurtful, when it does not relieve, and rather increases the frequency and hardness of the pulse, the anxiety and difficulty of breathing, the headach, and delirium.

‘ 4. That it is always hurtful, if it is urged, when the sweat is not fluid, and when it is partial, and on the superior parts of the body only,

‘ 160. In these cases, it is probable, that either an inflammatory diathesis is produced, which increases the spasm on the extreme vessels, or that, from other causes, the spasm is too much fixed to yield easily to the increased action of the heart and arteries; and, upon either supposition, it must be obvious, that urging the sweat may produce determinations to some of the internal parts, with very great danger.

‘ 161. Though the doubts started (158.) are to be attended to; and though the practices (159.) have been found hurtful, and are therefore to be rejected, it still remains true,

‘ 1. That sweating has certainly been often useful in preventing the accession of fevers, when the times of it have been certainly foreseen, and a proper conduct employed.

‘ 2. That, even after fevers have in some measure come on, sweating has interrupted their progress, when properly employed, either at the very beginning of the disease, or during its approach and gradual formation.

‘ 3. That, even after pyrexiae have continued for some time, sweating has been successfully employed in curing them, as particularly in the case of rheumatism.

‘ 4. That certain fevers, produced by a very powerful sedative contagion, have been generally treated most successfully by sweating.’

Dr. Cullen justly observes, that instances in favour of sweating cannot authorise any general rule for this practice, which requires the support of farther experience to establish it. But when such a method of cure is to be attempted, he lays down several judicious considerations, by which the physician ought to regulate his procedure.

The remarks on vomiting in fevers, are likewise worthy of attention; but we wish that the experienced author had delivered his sentiments more explicitly in regard to the use of antispasmodic medicines, concerning which he has avoided laying down any general doctrine. With respect, however, to the cases



cases in which the bark may be administered, he is not equally reserved. Those cases, he judiciously observes, are either after considerable remissions have appeared, or in the advanced state of fevers, when all suspicions of an inflammatory tendency is removed, and a general debility prevails.

The second book of the volume is employed on inflammation, and the topical diseases arising from it. In treating of this subject, our author rejects, with other late writers, the Boerhaavian doctrine of the *error loci*, and likewise of a preternatural viscosity of the blood, as each of them appears to be improbable; but though he denies obstruction to be the primary cause of inflammation, he admits that some degree of it always accompanies this disorder. He is of opinion, however, in consequence of the principle suggested in the doctrine of fevers, that an increased action of the heart and arteries is never supported for a length of time, by any other means than a spasm affecting the extreme vessels; and observing that every considerable inflammation is introduced by a cold stage, and accompanied with the other circumstances of pyrexia, he thence infers, with much probability, that here, as well as in fevers, a spasm of the extreme vessels takes place, which forms the proximate cause of the disease.

The subsequent part of the volume being occupied by inflammatory disorders, affords but little room for novelty, either in theory or practice, and therefore we shall not enter on any account of it. Throughout the whole work, we do not find that Dr. Cullen has deviated much from the generally received opinions on the different subjects of which he treats. He has indeed endeavoured to render the doctrine of spasm of greater utility in practice, than it has hitherto been considered. In conformity to the requisite qualification of a text-book, the author has digested his observations in perspicuous order; and should any of them seem not to be sufficiently supported, without farther illustration, they may at least have the effect of suggesting such principles as merit more particular inquiry.

---

*Historical Memoirs of the Author of the Henriade. With some Original Pieces. To which are added, Genuine Letters of Mr. de Voltaire. Taken from his own Minutes. Translated from the French. 8vo. 3s. 6d. Durham. (Concluded from p. 49.)\**

THE incident at which we suspended our account of those Memoirs, was the misunderstanding that arose between our author and his royal patron, said to be occasioned by a dispute

---

\* The person mentioned in those Memoirs under the title of the *unfortunate* Rousseau, whom M. de Voltaire met with at Brussels

in mixed mathematics, which was maintained, on the one side, by Maupertuis, who likewise lived at that time with the king of Prussia, and on the other by Kænig, librarian to the princess of Orange, at the Hague. This dispute was a continuation of that which had a long time divided the mathematicians about the living and dead forces; and though merely an abstract question, unconnected with any personal interest, it terminated however, as too often the case even in philosophical controversies, in the mutual antipathy of the antagonists. The consequence of this event was, that Maupertuis who ruled the academy at Berlin, procured a condemnation of Kænig's opinion in the year 1752, on the authority of a letter of the late Leibnitz, but the original of which was not produced. Not content with this triumph over his adversary, he carried his resentment so far as to write to the princess of Orange, requesting of her to dismiss Kænig from his employment of librarian; representing him at the same time to the king of Prussia, as a person who had been wanting in the respect due to his majesty.

During those illiberal attempts of Maupertuis to injure his rival in the most essential manner, Voltaire, who had several years maintained a friendship for the latter, thought it a breach of duty not to interpose in his behalf, on so urgent an occasion.

“ The quarrel, says our author became violent, and the study of philosophy degenerated into faction and cabal. Maupertuis was at some pains to have it reported at court, that one day, while general Manstein happened to be in the apartments of Mr. de Voltaire, who was then translating into French, *The Memoirs of Russia*, composed by that officer, the king, in his usual manner, sent a copy of verses to be examined, when Voltaire said to Manstein, “ Let us leave off for the present, my friend, you see the king has sent me his dirty linen to wash, I will wash your's another time. A single word is sometimes sufficient to ruin a man at court; Maupertuis imputed such a word to Voltaire, and succeeded.

“ It was about this very time that Maupertuis published his very strange philosophical letters, in which he proposed to build a Latin city; to sail in quest of discoveries directly under the pole; to perforate the earth to the center; go to the streights of Magellan, and dissect the brains of a Patagonian, in order to investigate the nature of the soul; to cover the bodies of the

---

was not John James Rousseau, the philosopher of Geneva, but John Baptist Rousseau, the poet. He died, overwhelmed with misfortunes, in 1740.

sick



sick with pitch, to prevent the danger of perspiration; and above all, not to pay the physician.

Mr. de Voltaire heightened these philosophic ideas with all the rally which so fine an opportunity presented, and unfortunately the learned all over Europe were amused with the ridicule. Maupertuis was careful to join his own cause to the cause of the king; and this piece of ridicule was looked upon as a failure in respect to his majesty. Our author in the most respectful manner returned the key of chamberlain, and the cross of his order to the king with the following verses.\*

“ Je les reçus avec tendresse ;  
Je vous les rend avec douleur.

Comme un amant jaloux, dans sa mauvaise humeur,  
Rend le portrait de sa Maitresse.

‘ With rapture I those gifts receiv’d ;  
Now to return them much I’m griev’d :  
Such pangs the jealous swain attack,  
Who sends his mistress’ picture back.

‘ The king sent back the key and ribbon. Our author then set out to pay a visit to her highness the duchess of Gotha, who continued to honour him with her friendship while she lived. It was for her that he wrote *The Annals of the Empire*, about a year after; a work which was entirely new modelled in his *Essay upon the History of the Genius and Manners of Nations*.

‘ While he remained at Gotha, Maupertuis employed all his batteries againk our traveller, which he was made sensible of when he came to meet his niece, madame Denis, at Francfort on the Mayne.

‘ On the first of June, an honest German, who neither loved the French nor their verses, came, and in bad French demanded the works *poesby* of the king his master. Our traveller replied, that the works in *posby* were with the rest of his property at Leipzig. The German informed him, that he was ordered to Francfort, and must not depart till these works arrived. Mr. de Voltaire gave him the key of chamberlain, and the cross of the order, and promised to restore what he had demanded; upon which the messenger wrote the following billet\*.

“ SIR,

“ So soon the large package from Leipzig shall be here, where is the work of poesby of the king, my master, you may depart wherever you think proper.

“ Francfort, 1st June, 1753.”

---

\* The Translator, that the spirit of the original might not evaporate, has rendered it word for word.

‘ The

‘ The prisoner wrote at the bottom of the note, “ Good for the work of poeshy of the king, your master.” ’

‘ But when the verses arrived, it was pretended there were some bills of exchange expected, which did not arrive. The travellers were detained fifteen days at the sign of the Goat, on account of these pretended bills; and at last were not permitted to depart without paying a considerable ransom. These are details which never come to the ears of kings. ’

‘ This adventure was very soon forgotten by both parties, and with great propriety. The king sent back his verses to his old admirer, and soon after a considerable number of new ones. It was a love quarrel; the bickerings of a court soon die away; but a laudable ruling passion will long continue. ’

After this transaction M. de Voltaire retired to a little estate he had in Alsace, in the territories of the duke of Wirtemberg, where he published the *Annals of the Empire*. He then went to Switzerland, and purchased some lands near Geneva, at one of his villas in the neighbourhood of which city, he has chiefly resided since that time. The subsequent part of our author’s life appears to be not less distinguished by various acts of humanity and beneficence, than by the many productions which have continued to result from the hours of his literary avocations. To say nothing of the extraordinary ardor with which he interested himself, in successively procuring redress for the injured families of Calas, and Sirven, we shall only present our readers with the account of Ferney, which, from a most wretched situation, has attained to remarkable prosperity, under the auspices of its celebrated proprietor.

‘ The city of Geneva was immersed in troubles which had been increasing from the year 1763. These disturbances determined Mr. de Voltaire to give up his house of Delices to Messrs. Tronchin, and to reside constantly at the castle of Ferney, which he had entirely rebuilt, and ornamented with gardens laid out with agreeable simplicity. ’

‘ The quarrel at Geneva rose to such a pitch, that on the 15th of February, 1770, the one party fired upon the other; some people were killed, and a number of tradesmen with their families, came and begged an asylum with Mr. de Voltaire, which he immediately granted. He received some of them into his castle, and in a few years had fifty houses of hewn stone built for the rest: so that the village of Ferney, which at the time of his purchase, was only a wretched hamlet tenanted by forty-nine miserable peasants, devoured by poverty, disease, and tax-gatherers; very soon became a delightful place, inhabited by twelve hundred people, comfortably situated, and successfully employed for themselves and the nation. The duke de Choiseul protected this infant colony with all his power, so that they were soon in a situation to establish a considerable trade. ’

‘ One



\* One thing worthy of attention is, that though this colony was composed of Roman Catholics and Protestants, it would have been impossible to discover that there were two different religions in Ferney. We have seen the wives of the Swiss and Genevans, with their own hands, prepare three reposoirs \* for the host, against the procession at the festival of the Holy Sacrament. They assisted at the ceremony with the deepest reverence, and Mr. Hugonet, the new clergyman of Ferney, a man of a tolerating generous spirit, took an opportunity of thanking them in his discourse. When a Catholic was sick, the Protestants went to nurse him, and they met the like assistance, when they had occasion for it.

This was the effect of those principles of humanity, which M. de Voltaire had recommended in all his works; but more particularly in his Treatise on Toleration. He always said that we were all brothers, and it was from facts that he reasoned. The Guyons, the Nonottes, the Patouilletts, the Paulians, and other zealots, bitterly reproached him with it; but it was because they were not his brethren.

‘Behold this inscription, Deo Erexit, upon the church I have built, said he, to those travellers who came to visit him. It is to God, the common father of all men. Perhaps it is the only church we have, which is dedicated to God alone.’

It deserves to be mentioned, that in the conclusion of the Memoirs M. de Voltaire complains of the injury he has received from the publication of several spurious editions of his works, in which, besides great inaccuracies, numberless things are inserted which never flowed from his pen. We are informed that this is particularly the case with an edition printed at Lausanne in his neighbourhood, under the direction of the chief magistrate and principal clergymen of the town. Those editors were even so disingenuous as to aggravate the fraud, by inserting that the whole was corrected and revised by the author, who had not seen a page of them. It was with regard to such editions that he said and wrote to his friends, *I look upon myself as a dead man, whose effects are upon sale.*

Subjoined to the Memoirs, are thirty-one letters of M. de Voltaire to different persons, which are written so much in his lively manner, that we cannot doubt of their being genuine. The translator of the volume appears to have done justice to the original, not only in the narrative, and the literary correspondence, but in the poetical compositions, which are occasionally interspersed.

---

• Reposoir is an altar set up in the streets for the Corpus Christi procession.

*Observations in a Journey to Paris, by Way of Flanders, in the Month of August, 1776. In Two Volumes, Small 8vo. 5s. sewed. Robinson.*

THE public has been amused for some time past with such a variety of Journeys, and Tours, and Travels, sentimental and otherwise, that we must confess we entered on the present review with no very sanguine expectations; but we were agreeably disappointed; for in the whole catalogue, there is not one, in our opinion, better calculated for affording the reader a rational satisfaction than the little volumes now before us. The ingenious author has a talent for representing objects in an entertaining light; he seems admirably qualified for making pertinent, useful observations on every thing he sees; and he has a happy faculty in communicating them. He has taken a different walk from the generality of travellers, visiting the cloister more than the court, and mixing rather with men of science than with men of pleasure. We are by this means introduced to scenes not described by others, we get a new set of acquaintance, the work has more of novelty than could have been imagined, and the reader will find his attention engaged in a manner he was not aware of.

Our author has ranged his Observations under different titles, of all which we cannot speak particularly, but shall content ourselves with mentioning only a few, as specimens whereby a judgment may be formed of the rest. In his account of the French organs and the state of church music in that country, (which will be acceptable to readers of a musical taste) he is led to make a reflexion on the licentiousness of the voluntaries played of late years in our churches at London, complained of as well by judges of music as by the friends of decency and devotion. 'Propriety, says he, is one of the principal sources of beauty: whatever is unseasonable, is so far irrational and disgusting, and can afford entertainment only to those who know not how to distinguish between sense and nonsense. The word *αἰσῶν* which is Greek for a *fool*, only signifies a man who does things *out of place*. How shocking would it be, if the congregation were to hear a scene from one of Congreve's or Vanburgh's comedies, repeated from the pulpit! some would be ashamed, others would be afflicted, all would be grievously discomposed, and the enemies of the church would triumph. The absurdity is much the same, when they are treated with the light air of some profane song from the region of psalmody, where the praise and glory of God ought to be the governing principle. There is a time for flourish and rapidity, if the performer wishes to display his skill; but if this is done indecently and wantonly,



wantonly, while the service is depending, he shews his hand at the expence of his head; and all this to the dishonouring of our public worship, and the offence of the congregation.'

In 'a visit into the country,' which our author made while he was at Paris, in company with a doctor of the Sorbonne and others, we are entertained with a great deal of such agreeable conversation as might be expected from men of vivacity, candour, and literature. Among other subjects that were started, the state of infidelity was one; and though there are too many philosophers of that cast in *France*, our author thinks we have more than our due proportion of them in *England*. When infidel philosophers are talked of, *Voltaire*, he says, comes naturally under the lash, and he was informed, 'that the man has so poor an opinion of his own principles, that he keeps a priest continually in his house; apprehending, as he has good reason, that his end is not far off; so that if he has but time to ring his bell, he may throw off all the blasphemies of his life at once into the bosom of a confessor, and be patched up for eternity by an hasty absolution.' Besides the cursory strictures we here meet with on the character of *Voltaire*, there are subjoined in a postscript at the end of the work some spirited, judicious remarks on the *Memoirs of the Life, Writings, and Character of the Author of the HENRIADE* lately published.

The account of the *observatory*, the curiosities in the museum of *St. Genevieve*, and the *king's cabinet*, discovers the man of science; and the lovers of natural knowledge, no less than the gentlemen of vertu, may find some amusement in the observations on the different articles, as they are the observations of one who seems well acquainted with the subjects about which he writes. In some of the divisions of the cabinet of coins in the *St. Genevieve* museum, there are a multitude of dies of steel made at *Padoua*, for the striking of counterfeit Roman coins. 'The senior canon, (says our author) who exhibited the collection, took some of them in his hand to shew me, and told me with a very significant look, that these dies were made for striking the Roman coins that fill the cabinets in *England*.' The history which is given of *Dr. Courayer*, who was a canon of *St. Genevieve*, and wrote in vindication of the *English* ordinations, is curious, and, we think, must be interesting to the clergy of our church.

At his return to *Calais*, where the author was detained by contrary wind, he expected little entertainment; but as, he says, we sometimes find most where we expect least, so he met with a traveller there, whose character and conversation were so much out of the common way, that he shall always

recollect

recollect them with pleasure, and from the specimen with which he has indulged us, we think he will have good reason for it.

We shall shut up our review of this article with applying to the work the words of the author as to the journey itself, 'many agreeable things occur, many things curious, many useful and instructive;' and whoever, whether learned or unlearned, peruses these little volumes, we think, he will not regret his labour.

*Additional Observations on the Nature and Value of Civil Liberty, and the War with America: also Observations on Schemes for raising Money by public Loans; an historical Deduction and Analysis of the National Debt; and a brief Account of the Debts and Resources of France. By Richard Price, D.D. F.R.S. 8vo. 2s. 6d. Cadell.*

**I**F the revolution of a twelvemonth, which is elapsed since Dr. Price's *Observations on Civil Liberty* were first offered to the public, has not induced him to relinquish the sentiments he entertained on that subject, it seems at least to have effected a considerable change in his opinion with respect to the present war. We find him not now declaiming so confidently on the strength of America, and the comparative inferiority of the British power. Happy were it for the world, would mankind as readily acknowledge the force of argument and truth, as they submit to the decision of arms. But it is some compensation to the vanquished, that in prejudice and opinion, their obstinacy may for ever be invincible.

Amidst Dr. Price's affected precision of ideas, the groundwork of his whole political system is an error in confounding the criteria of Moral and Religious, with those of Civil Liberty, while in fact they are perfectly distinct. The two former are the natural and inherent rights of mankind, independent of any laws; the latter is entirely modified by human institution, which must of necessity be the case wherever government is established. But so various and even opposite are the mistakes or wilful misrepresentations of this writer, that, in a subsequent passage, he disjoins, with equal impropriety, what ought to be considered as one object. Speaking of the war with America, he makes use of these words:

'A war in which rivers of blood must be shed, not to repel the attacks of enemies, or to maintain the authority of government within the realm, but to maintain sovereignty and dominion



nion in another world.—I wish the advocates for the measures against America would attend to the distinction now intimated. The support of just government within the realm is always necessary, and therefore right. But to maintain, by fire and sword, dominion over the persons and the property of a people out of the realm, who have no share in its legislature, contradicts every principle of liberty and humanity.

We acknowledge that America is separated from Britain by an immense ocean, and likewise that it has often been distinguished by the name of the *New World*; but it is nevertheless certain, that all the provinces of North America are *within* the pale of the British legislature and realm, as much as if they actually existed within the limits of the island. But, adds the Doctor,

‘ Legitimate government, let it be remembered, as opposed to oppression and tyranny, consists “ only in the dominion of equal laws made with common consent, or of men over themselves; and not in the dominion of communities over communities, or of any men over other men.”

The answer to this observation is included in the reply to the former. The present war is not a struggle for the dominion of ‘ communities over communities,’ as he falsely alledges, but for that of the legislature of *one* great realm over its rebellious subjects.

The numerous divisions of liberty laid down by Dr. Price in his former Observations, and which are multiplied in this pamphlet, appear to have been industriously devised with the view of eluding the arguments of his opponents. They serve him as so many intrenchments, in which he ranges without restraint, as the exigences of his situation requires. Of this kind of dexterity we meet with a striking instance in the following passage.

‘ It has been said, that the liberty for which I have pleaded, is “ a right or power in every one to act as he likes without any restraint.”—However unfairly this representation has been given of my account of liberty, I am ready to adopt it, provided it is understood with a few limitations.—Moral Liberty, in particular, cannot be better defined than by calling it “ a power in every one to do as he likes.” My opponents in general seem to be greatly puzzled with this: and I am afraid it will signify little to attempt explaining it to them by saying, that every man’s will, if perfectly free from restraint, would carry him invariably to rectitude and virtue; and that no one who acts wickedly, acts as he likes, but is conscious of a tyranny within him, overpowering

ing his judgment, and carrying him into a conduct, for which he condemns and hates himself. "The things that he would he does not \*; and the things that he would not, those he does." He is therefore a slave in the properest sense.'

His idea of Civil Liberty was what the Doctor had here to defend; but finding himself as much *puzzled* how to accomplish this purpose as he supposes his antagonists to have been, he artfully shifts his ground, and diverts our attention to *moral* liberty. Lest this stratagem, however, should not succeed, he immediately involves the subject in religious obscurity; a conduct the more inexcusable, as those *Additional Observations* are professed to be explanatory of the principles advanced in the author's former pamphlet.

After all the zeal discovered in favour of his own extraordinary system of Civil Liberty, what shall we say, should we find the Dr. driven to the necessity of acknowledging, that no such system actually exists in the world? In the subsequent sentence we meet with a declaration of this truth. 'I am very sensible, says he, that civil government, as it actually exists in the world, by no means answers to the account I have given of it.' He might have added, as it *ever existed*: but such a confession would have evinced his idea of liberty to be only chimerical. What the Doctor therefore could not plainly affirm, he artfully insinuates by implication, exclaiming immediately after, 'What a miserable perversion is this of a most important institution? What a grievance is government so *degenerated*?' We challenge Dr. Price to name any period in the English history where greater liberty was enjoyed by the subjects than at the present time, or when the continuance of it was secured by more constitutional barriers against the encroachments of despotism. Indeed our author is so sensible of the incongruity of the charge to our own government, that he has not ventured to make such an application of it in direct terms; but, instead of particular allusions on this subject, by which the falsehood might be detected, he very prudently has recourse to vague and indefinite declamation. We shall, however, allow him the most ample range in search of an example which can be supposed to suit his purpose. Let him inform us in what fortunate region of the world, in what golden age of society, his primæval government is to be found? Where is the volume of history in which the immortal constitution is recorded? The



fact is, that the Doctor's idea of Civil Liberty is entirely unsuitable to human nature. It is a solecism in politics, a theocratical phantom that never was realized, and could only be engendered in the darksome wilds of speculation.

So much for the idea of Civil Liberty. Let us next examine the Doctor's sentiments with respect to the American war.

'If, without America, we can be in a state so flourishing, a war to reduce America must be totally inexcusable. I wish I could engage attention to this. War is a dreadful evil: and those who involve a people in it needlessly, will find they have much to answer for. Nothing can ever justify it, but the necessity of it to secure some essential interest against unjust attacks. But, it seems, there is no interest to be secured by the present war. The revenue has never flourished so much, as since America has been rendered hostile to us; and it is now reckoned by many a decided point, that little depends on the American trade. It follows then, that if the end of the present war is to "obtain a revenue," it is a revenue we do not want; if "to maintain authority," it is an authority of no use to us.—Must not humanity shudder at such a war?—Why not let America alone, if we can subsist without it?—Why carry fire and sword into a happy country to do ourselves no good?'

The positions and inferences in this quotation, which being injuriously imputed to some person in a high office under government; we must consider entirely as the Doctor's own sentiments, are truly *admirable*. In order to create ground for reprobating the measures of administration, it is here impudently alledged, that no interest is to be secured by the present war, because the revenue of the nation has not been affected by the interruption of American commerce. We have the best authority for considering the supposed flourishing state of our trade as an incontrovertible fact; but surely it does not hence follow, that the commerce with the North-American colonies can be attended with no advantage. 'If the end of the present war, says our author, is to obtain a revenue, it is a revenue we do not want.' It might be presumed from this piece of intelligence, that the Doctor has discharged the national debt. But, proceeds he, 'if the end of the present war is to maintain authority, it is an authority of no use to us.' Excellent assertion! Where now is the idea of Civil Liberty? Was either internal freedom, or security from foreign enemies, ever known to exist, when the *authority* of government was lost, and the laws were violated with impunity? But indeed the Doctor appears to be not insensible of the absurdity of those arguments, for he immediately subjoins, '*Why not let America alone if we can subsist without it?*' The answer to this ridiculous question is included in our preceding remark.

So unaccountable is the versatility of this writer, that in the very next page we find him magnifying the importance of the same colonies which, when the argument seemed to favour his purpose, he had a very little before represented as extremely insignificant. Speaking of the Americans, he says,

‘ It appears now, that there is a force among them so formidable and so growing, that, with its assistance, any of the great European powers may soon make themselves masters of all the West Indies and North America; and nothing ought to be more alarming to us than that our natural enemies see this, and are influenced by it.—With the colonies united to us, we might be the greatest and happiest nation that ever existed. But with the colonies separated from us, and in alliance with France and Spain, we are no more a people.—They appear, therefore, to be indeed worth any price.—Our existence depends on keeping them.’

With respect to the force of the Americans, they seem not, by the most authentic accounts, to be so *formidable* as this author represents them; but even admitting the fact, and that ‘ nothing ought to be more alarming to us than that our natural enemies see this,’ what ought we to think of the *patriotism* of a writer who has so industriously laboured to impress the world with that opinion?

Dr. Price, with his usual temerity and disregard of facts, asserts, that the colonies might have been ‘ kept by a prudent lenity and moderation.’ That they will indeed be *kept* by whatever means, there is very little reason to doubt; but surely the Doctor ought to know, that the most lenient measures were actually tried, without effect. We shall here, however, introduce the proposal of this *sage* politician, whose voice we acknowledge to be truly *impotent*.

‘ Under the impression of these sentiments, and dreading the awful crisis before us, I cannot help, however impotent my voice, crying out to this country—“ Make no longer war against yourselves. Withdraw your armies from your colonies. Offer your power to them as a protecting, not a destroying power. Grant the security they desire to their property and charters; and renounce those notions of dignity, which lead you to prefer the exactions of force to the offerings of gratitude, and to hazard every thing to gain nothing.—By such wisdom and equity America may, perhaps, be still preserved; and that dreadful breach healed, which your enemies are viewing with triumph, and all Europe with astonishment.”

‘ But what am I doing—At the moment I am writing this, the possibility of a reconciliation may be lost.—America may have formed an alliance with France—and the die may be cast.’

To the crude Observations on Civil Liberty and the American War, the author has subjoined others on schemes for raising money by public loans, with an analysis of the national debt,



debt; and an unauthenticated account of the debts and resources of France. Being now tired of exposing the prejudice and misrepresentation of this writer, we shall conclude with congratulating the public and himself on his resolution of retiring into obscurity, whence he ought to have been restrained by the strongest bonds of civil duty from ever emerging as the partizan of a rebellious and infatuated people.

## FOREIGN ARTICLES.

*Etat présent du Royaume de Portugal, en l'Année, 1766. 12mo. Lausanne.*

AS far as the merit of a performance may be ascertained by the evidence of its publisher, the present state of Portugal is warranted to be here faithfully and accurately represented.

According to this writer, the kingdom of Portugal contains 2,250,000 inhabitants. The populousness in Oporto from 1732 to 1766 is increased from 24000 to 40000 persons. The province of Entre Minho y Duro is separated from Spain by rugged and impassable mountains, and inhabited by a handsome, brave, and faithful people. The Portuguese settlements in the East Indies are now of little use; those in Africa not much more advantageous; but those in Brasil have of late acquired some additional importance by the discovery of valuable gold and diamond mines near Rio Negro, secured by a garrison sent thither in 1766. The commerce of Brasil is entirely in the hands of the English. The inhabitants of the Portuguese colonies are estimated at 791,000, of whom but a small number consists of true born Portuguese.

The land forces of Portugal were in 1762 in a wretched state, when the whole army did not exceed eight or ten thousand men, indifferently disciplined; but they were greatly improved by count Lippe Buckeburg; who, soon after his arrival, gave a captain, who waited on the Portuguese general at table like a footman, a seat at his own side. The army were entirely destitute of light troops; the national artillery and engineers indifferent; the northern Portuguese the best of their troops.

Both secretaryships of state are engrossed by count Oeyras, (marquis of Pombal) a nobleman of seventy years of age, celebrated by our author as the saviour of his country, though forced to secure himself by a guard of forty men against the hatred of his countrymen.

The Portuguese clergy is here estimated at two hundred thousand persons, or nearly one-eleventh of the number of all the inhabitants of the kingdom. A nunnery is said to have served John V. for a seraglio. The institution of the patriarchate liable to inconveniences. No person was burned at the auto da fé of 1776, at which the people were rather displeased.

Learning and sciences have declined in Portugal; but its marine forces are said to be in a flourishing state, and to have then consisted in ten men of war and twenty frigates.

*Kurzgefaßte Neuigkeiten von der gegenwärtigen Verfaßlung der evangelischen Brüder Unität Augspurgischer Confession; or, A new and concise Account of the present Constitution of the Union of evangelic Lutheran Brethren. 8vo. Frankfurt and Leipzig. (German.)*

THIS judicious and succinct account was written at the desire of an eminent divine in the university of Goettingen, and is divided into two parts; the first of which contains an account of the settlements of the brethren in various countries; and the second, an interesting account of their internal constitution.

Their settlements are either distinct; or in such places as are inhabited only by brethren of their own sect; or situated in towns inhabited by other religionists, where they however dwell together in some particular quarter or street; or they are dispersed among other sects, where they yet have meeting houses of their own. In Germany they live chiefly in the dominions of the electors of Saxony and of Brandenburg, of the duke of Saxe Gotha, and of the count of New-Wied. They have some settlements in Surinam; and many more in the English colonies in North America; a church and missionaries among the Esquimaux, of whom a great number appear to be inclined to embrace christianity; and missionaries in the Danish islands in the West Indies: some time ago they had a settlement called Sarepta, even among the Calmuck Tartars, before these people removed farther to the east.

With regard to their internal constitution, their union comprizes a part of the ancient church of brethren, the most ancient, it is said, of all the protestant churches; of Lutherans; and of Calvinists. Whenever the brethren settle in any country they adhere to the confession of Augsburgh; without adopting any other symbolical books, not even count Zinzendorf's works, though they pay great respect to the synod held at Bern, in 1531, as to an excellent pastoral instruction.

Their ecclesiastical government is said to be more intent than that of any other christian church on the actual amendment and reformation of their members: they have bishops, and hold synods; their ministers, missionaries, &c. are chosen by casting lots, a method in which their church has hitherto been very fortunate.

They consult their elders concerning their marriages, and have particular institutions for the education of youth, and seminaries for such as are designed for the ministry, or for missions into foreign parts. All their ministers are ordained; and such as are received into the ministry without a regular university education, must at least understand the original text of the Bible. Every day they have religious meetings, in which the Bible is publicly read. The whole Sunday is by them consecrated to religious exercises, and chiefly to hymns. They celebrate the Lord's supper in the evening; and the whole congregation partakes of the host at the same instant. They have no confession, and the rite of washing feet is used in some congregations only. On Easter-day the congregation meets in the burying ground; and in a public prayer mention is made of such of their members as died the year before. Those that lead irregular lives are expelled from their community, and what they had thrown in to its common stock, is returned to them.



## FOREIGN LITERARY INTELLIGENCE.

*Abhandlung über die bey Anlegung der Minen noethige Theorie; or, A Treatise on the Theory necessary in Mining.* 8vo. Copenhagen. (German.)

**A**N instructive treatise on an interesting part of the art of war.

*Beiträge zum Kriegswesen, die Cavallerie betreffend; or, Contributions to the Art of War, concerning Horse.* By Nicolas James Holtermann, *Lieutenant in the Hessian Service.* 8vo. with four Cuts. Goettingen. (German.)

The author's design to apply the principles of mathematics to the evolutions and operations of cavalry, deserves the attention of military officers, who will be the most competent judges of the merits of its execution.

*Le Médecin, Ministre de la Nature, ou Recherches et Observations sur le Pépisme ou Coction pathologique.* Par M. Joseph François Carrere, &c. Paris.

One of the most useful works hitherto published on this subject.

*Nouveaux Elémens d'Architecture, &c.* Par le Sieur Panseron. Troisième Partie. 4to. with Plates. Paris.

The author begins with the origin of architecture; then proceeds to the method of applying the five orders to the construction of buildings; to the explication of the theory of shades; the principles of the distribution of houses and of gardens, and the decoration of apartments; and concludes with the constructions, and an examination of the qualities of the materials.

*Ouvrages divers de M. le Comte d'Albou, lues le jour de sa Réception à l'Acad. des Sc. Belles L. et Arts de Lyon.* 8vo. Lyon.

Consisting of three short pieces. 1. A complimentary speech to the academy. 2. A dialogue between Alexander and Titus, in Elysium, in which Alexander endeavours to justify or excuse the rage of conquests, and concludes with a wish of conquering Elysium; and Titus defends the cause of humanity. 3. A mes contemporains, allegorie; a fable on the indifferent education of youth.

*Discours sur les Progrès de la Langue et de la Littérature Française, et sur la Nécessité d'en étudier le Génie et le Caractère.* Par M. l'Abbé Aubert. 8vo. Paris.

The author is known by his fables and other works; he has been appointed a public professor of the French language, and pronounced this discourse at the opening of his lectures. His admiration for the merits of Despréaux borders on enthusiasm, and almost on extravagance.

*Les a propos de Société et les a propos de la Folie, ou Chançons de M. L.....* 3 Vols. 12mo. Paris.

A collection of songs, displaying great sprightliness and vivacity, accompanied with their music, and decorated with the most elegant plates, head and tail-pieces, &c.

*Icones rerum naturalium quas in itinere Orientali depingi curavit Petrus Forskæl, Edidit Carsten Niebuhr. 4to. Copenhagen.*

Forty-three elegant copper-plates, of which twenty represent plants, and the rest animals; several of them of a very curious figure, with a short explication of the plates, on eleven pages.

*De Polonis Latine doctis, Auctore Carlo Henr. Tromlero. 8vo. Warschau and Leipzig.*

The author seems to intend a confutation of the common opinion, that the Poles are in general but indifferent Latinists. Most of the writers to whose merits he refers are poets, orators, and historians; such as Joh. Dantiscus, Janicius, Sarbievius, Bzovius, Cromerus, Stan. Lubinski, Stan. Orechovius, L. J. Rudavski, C. St. Warzenicius, D. Chilchenius, author of the *Jus Livonicum*, the brothers Zaluski, prince Jablonowski, and Janozki.

*Itinéraire des Routes les plus fréquentées, ou Journal d'un Voyage aux Villes principales de l'Europe, où l'on a marqué, en Heures et en Minutes, le Temps employé à aller d'une Poste à l'autre; les Distances en Milles Anglois, par un Odometre mesure à la Voiture; le produit des Contrées, la Population des Villes, les Choses remarquables à voir, &c. &c. le rapport des Monnoies, &c. 8vo. Paris.*

The contents of this very useful Itinerary are sufficiently explained in the title; we shall therefore only add, that this very concise work of Mr. Dutens, is at once the completest and the most accurate performance which we have seen on the same subject.

## MONTHLY CATALOGUE.

### P O L I T I C A L.

*Essays commercial and political, on the real and relative Interests of imperial and dependent States, particularly those of Great Britain and her Dependencies, &c. 8vo. 2s. sewed. J. Johnson.*

**T**HESE Essays relate chiefly to the American colonies; concerning the trade and government of which, and their political connection with Great Britain, the author suggests many pertinent and judicious remarks. He likewise treats of improvements in our domestic affairs, and those of the East-Indies. His observations in general are sensible, and worthy of attention.

*An Appeal to the unprejudiced; or, a Vindication of the Measures of Government, with Respect to America. Small 8vo. 1s. Rivington.*

The propriety of the measures adopted by government, with respect to America, is now, we believe, generally admitted by all who express their real sentiments. Any farther appeal on the subject may therefore perhaps be superfluous. Should the case be otherwise, however, this pamphlet, which contains a recital of the principal arguments relative to the contest, is sufficiently well calculated to answer the purpose intended.

*Peace*



*Peace the best Policy.* By Matt. Robinson, M. 8vo. 1s. 6d.  
Almon.

We are here presented with reflections upon the appearance of a foreign war, the present state of affairs at home, and the commission for granting pardons in America. On all those subjects the author pours forth such ominous prognostications relative to their issue, as may place the measures of government in the most unfavourable light. But we should have considered him as a more sagacious and reasonable writer, had he made a very different application of the sentiment contained in the title of the pamphlet.

*An authentic Narrative of Facts relating to the Exchange of Prisoners taken at the Cedars.* 8vo. 1s. Cadell.

It appears from this Narrative, which is supported by unquestionable testimony, that the account published by the Congress of the cruel treatment of the Rebels who were made prisoners by his majesty's troops at the Cedars, was a most injurious misrepresentation, calculated, like the other artifices of those atrocious criminals, to impose on the credulity of the people, and inflame their passions.

*Written Law the Security and Happiness of a free State.* 4to. 1s. Corral.

This pamphlet is addressed to all such persons as are liable to serve on juries; and the design of it is to shew the dangerous consequence of introducing into courts of judicature a practice of deviating from written law, upon the plea of determining causes according to the principles of equity.

*Reasons for the late Increase of the Poor-rates.* 8vo. 1s. 6d.  
Doddsley.

The author of this pamphlet, who appears to be a man of humanity, and well informed of his subject, clearly evinces that the late increase of the poor-rates was absolutely expedient; and he proves that the wages of the labourer have by no means kept in any reasonable proportion to the advanced price of land and provisions.

#### D I V I N I T Y.

*A Sermon preached before the Right Hon. the House of Lords, on Dec. 13, 1776, being the Day appointed for a General Fast, on Account of the American Rebellion.* By Richard, Lord Bishop of Litchfield and Coventry. 4to. 1s. Cadell.

His lordship's text is Psalm cxix. 59. "I called my own ways to remembrance, and turned my feet unto thy testimonies." He considers the state of religion amongst us, that of our private morals, and that of our civil or political virtues. On each of these heads he makes some just and pertinent observations; and concludes, agreeably to the text, with recommending the great duties of recollection and repentance.

*The Denunciation of Christ against Jerusalem, considered and applied; in a Sermon preached at St. Michael's Cornhill, on Dec. 13, 1776, being the Day appointed for a General Fast. By Robert Pool Finch, D. D. 6d. Rivington.*

The author considers and applies the denunciation of Christ against Jerusalem, Mat. xxiii. 37, 38: shewing what the state of things was with the people, to whom our Saviour addressed that awful denunciation; how it is applicable to ourselves; and what are the improvements, which it is incumbent on us to make, upon a full view of our own case, as a highly favoured and disobedient people.

The Americans are not mentioned in this discourse; the author very properly considering the late fast, not as a day of political controversy, but as a day of religious penance.

*A sincere, general, and constant Reformation of Manners, recommended in a Sermon preached at Eling, Hants, on Dec. 13, 1776. By Philip Le Brocq. 4to. 6d. Beecroft.*

The scope and tendency of this discourse is to recommend a sincere and general reformation of manners.—Mr. Le Brocq seems to have a very proper contempt for ambitious hypocrites and factious demagogues, and a due veneration for the two most elevated and amiable characters in the kingdom.

*Government not originally proceeding from human Agency, but Divine Institution, shewn in a Sermon preached at Ottery St. Mary, Devon, Dec. 13, 1776. By John Coleridge. 4to. 1s. Rivington.*

The purport of this discourse is to prove, from Rom. xiii. 1. that all power is ordained of God; that subjects have no evangelical authority wantonly to oppose the powers ordained of God; and that national calamities and dissensions are God's corrections of sin, and demand repentance and reformation of life.

The former part is an absurd attempt to establish the divine right of kings, in contradiction to the principles of the Revolution. The conclusion consists of seasonable exhortations to a general reformation of manners.

*Serious Reflections addressed to all Parties on the present State of American Affairs. A Sermon preached at Cheshunt, Hertfordshire, Dec. 13, 1776. By S. Worsley, 8vo. 6d. Buckland.*

A practical discourse, consisting of serious reflections on Isa. xxvi. 9. 'When thy judgments are in the earth, &c.' adapted to a congregation of plain protestant dissenters.

*A Sermon preached at Walthamstow, Dec. 13, 1776, being the Day appointed for a General Fast. By E. Radcliff, 8vo. 6d. Johnson.*

This learned and ingenious writer enquires into the evidence, with which history furnishes us, of the hand of Providence in the revolutions of the world. He considers our national character and manners, and thereby shews the necessity of an immediate



mediate reformation to intitle us to the divine blessing. He then points out the conduct we should pursue, and the sentiments we should cultivate, for the sake of our country and ourselves.

On the first of these topics, he has the following remarks.

‘ When you observe a general declension of virtue and piety, an insatiable appetite for pleasure, maintained by rapine and violation, a spirit of venality and selfishness, licentiousness and discontent; do you not forebode some signal calamity approaching? because these principles undermine all subordination in society, destroy all authority and obedience, and invite foreign enemies, or domestic insurrections.

‘ This was the situation of the most splendid monarchies recorded in history. This was the condition of the Assyrians, when surprised and vanquished by Cyrus; of the Persians, when Darius was overcome by Alexander; of the Greeks, when subdued by the Romans; and, finally, of the Romans, who were laid waste by the eruption of the northern nations. Thus has one state been the scourge of another, and all in their turn have been the executioners or monuments of divine justice.

‘ When I consider those countries where arts and sciences flourished; where commerce wasted all her treasures; where magnificent cities reared their lofty heads; where philosophy and freedom exalted men into heroes, now become the abodes of superstition, ignorance, and barbarism; it draws from me an involuntary sigh over the fleeting glory of man and the changing fashion of the world. When I recollect thy fate, O all accomplished Greece, thou mother of politeness and science, thou seminary of artists, poets, and philosophers, where Homer sung, and Plato taught, and Socrates died, can I regret any other revolutions which happened in succeeding times? When I read thy destiny, imperial Rome, once the queen of nations, the mistress of the world, to whose dominion bowed all the powers of the earth, now broke to pieces like a potter’s vessel, and doomed to exhibit the mock pageantry of a religion which has been the plague and the reproach of human nature; must I not tremble for every state which bears any resemblance to thee in thy spirit and thy manners, in thy prosperity and thy decline?’

This extract reminds us of a beautiful passage in Plutarch, which we shall subjoin. The author represents Fortune, as flying from kingdom to kingdom, and at last fixing her residence at Rome.

Οὕτως γὰρ ἡ Τύχη καταλίπεσα Περσας καὶ Ἀσσυρίους, Μακεδονίαν μὲν εὐαφρα διεπτή, καὶ ἀπεσιισατο ταχέως Ἀλεξάνδρῳ, καὶ δι’ Αἰγυπτίῃ, καὶ Συρίας περιφερύσα βασιλείας διώδυνε, καὶ πρὸς Καρχηδονίους ἐρεφόμενῃ πολέμῳ ἐβασάσε. Τῷ Παλατίῳ προσερχομένη, καὶ διαβάουσα τὸν Θυμῶν, ὥς εἰκεν, ἐθήκε τὰς πτέρυγας, ἐξέβη τῶν πεδίων, ἀπέλιπε τὴν ἀπίστον, καὶ παλιμβόλον σφαιραν. Sic Fortuna, Persis et Assyriis relictis, Macedoniam leviter transvolavit, Alexandrumque ocyus excussit, et regni diadema per Ægyptum et Syriam pertransiens circumtulit,

tulit, et ad Carthaginienses latum sæpe libravit. Tybri tandem transito, palatioque adito, alas, ut videtur, deposuit, talaria exuit, globoque infido et versatili dixit vale. Plut. de Fortunâ Romanorum. Vide Opera, vol. ii. p. 318.

Since the days of Plutarch, Rome has undergone the fate of all preceding empires; the seat of power and dominion has been transferred to some of her distant, and, at that time, obscure provinces; and, most probably, in future ages, it will be removed to the other side of the Atlantic ocean.—Sic transit gloria mundi!

*God's Departure from a People the most dreadful Judgment. A Sermon preached at Bethnal-Green, Dec. 13, 1779. By John Kello. 8vo. 6d. Buckland.*

Mr. Kello has chosen the following text: 'Yea, woe also to them, when I depart from them.' Hosea, ix. 12. The tendency of his discourse is to shew, what is meant by the Lord's departure from a nation, what reasons provoke the Lord to depart; and what evils attend his departure.

*The Nature of Religious Abstinence, as a Means of depreciating National Calamities, and averting the heavy Judgments of God; considered in a Sermon, occasioned by the late General Fast. By Geo. Kelly, jun. B. A. 4to. 6d. Bew.*

The production of a young writer of a warm imagination. His text is Joel ii. 15. 'Blow the trumpet in Zion,' &c. The points, upon which he insists, are the nature of religious abstinence, the means of deprecating national calamities, &c.

*A Sermon preached in a Country Church, on Dec. 13, 1776. 8vo. Almon. 6d.*

We cannot suppose, that this discourse was ever delivered from the pulpit. It is evidently the production of some political writer, in the interest of the colonies, and the design of it is to insinuate, that the Americans have been grievously oppressed, and that our fasting and appealing to heaven is hypocritical and impudent. He says: 'Friends made by the sword are no longer friends, than while that sword is drawn.'—Let him recollect the rebellion in 1746, the chastisement of the rebels at Culboden, and the executions on Tower Hill, Kennington Common, and other places, of persons concerned in that rebellion; let him then consider the singular attachment, which our fellow-subjects from the north side of the Tweed now profess, to the government and the court, and he will certainly retract the foregoing remark, as frivolous and false.

*The Power of Christianity over the malignant Passions, asserted, the real Causes of Persecutions amongst Christians, and the true Grounds of mutual Forbearance in religious Opinions explained, in a Sermon before the University of Cambridge, November 3, 1776. By Samuel Cooper, D. D. 4to. 1s. Beckett.*

The subject of this discourse is the benevolent precept of our Saviour, Mat. v. 43, 44, concerning the love of our enemies,



mies, which the author applies, in a limited sense, to the regard we should entertain for our christian brethren, notwithstanding their different sentiments in points of religion. He very properly explodes the visionary hopes of those, who expect to see all Christians united in one uniform system of religious faith and worship; and this weak and ungenerous notion, that there can be no christian charity, where there is no unity of sentiment.

In the second page we meet with a passage, on which we shall take the liberty to make two or three short remarks. 'Philosophers, says the author, took from the doctrines of Moses, as from a fountain, all the salutary precepts, which were sprinkled, and which glittered through their writings.'

In the first place, it is highly improbable, that the Greek philosophers would condescend to borrow from the writings of a Jew. Secondly, we must not conclude, that their moral precepts were taken from the Pentateuch, because they happen to resemble the precepts of Moses. Thirdly, 'if the Gentiles, who *had not the law*, did *by nature* the things contained in the law,' their moral precepts may be fairly attributed to their own reason and investigation.

*Rational Religion recommended; a Sermon preached at the Visitation of the Archbishop of Canterbury, in Cliff Church, July 5, 1776, By Thomas Davies, A. M. 8vo. 6d. Johnston.*

This is an excellent discourse on the use of reason in matters of religion. Nothing can be more applicable than the following text, which the author has chosen for this purpose: 'O let me have understanding in the way of goodliness,' Ps. ci. 2. He introduces the subject with some general observations, and then considers the sentiments of those deistical writers, who have maintained, that christianity is not founded on argument; that God never intended we should use our understanding in matters of faith; and that we must not infer our moral obligations from the moral attributes of the Deity. From these false notions, advanced by the enemies of our religion, he proceeds to the errors of its deluded friends; and, under this head, exposes the absurdities of a superstitious devotion, the deplorable effects of bigotry and persecution, the senseless extravagancies of the enthusiasts, and of those who have interpreted the plainest passages of scripture in a mystical and allegorical sense. From hence he infers the necessity of exercising our reason in the study of the scriptures.

*The Love of Mankind, the fundamental Principle of the Christian Religion; a Sermon preached before the Gentlemen Natives of Somersetshire, Sept. 16, 1776. By John Langhorne, D. D. 4to. 1s. Becket.*

This ingenious writer takes for his text these few, but expressive words of Moses, 'Sirs, ye are brethren,' Acts vii. 26; and from thence deduces this important conclusion, that the love of mankind is the fundamental principle of the Christian religion.

*The*

*The Duty of Secret Prayer proved, opened, and enforced.* By John Kello. 12mo. 1s. 6d. Bell, Aldgate.

This publication consists of four sermons, in which the author has fully explained the nature and necessity of private prayer. It is dedicated to 'The church of Christ, meeting at Bethnal-Green.'

*Grace Displayed; and Saul converted. The Substance of a Sermon, preached in Newgate, Dec. 8, 1776.* By Henry Foster, A. M. 8vo. 6d. Trapp.

The doctrines inculcated in this discourse are, 1. That the converting grace of God comes to a sinner *unsought*; 2. That it comes thus to the *chiefest of sinners*; 3. That it comes thus in a distinguishing manner; 4. That it brings with it the greatest and most necessary blessings, viz. justification and adoption; and 5. That it produces the most wonderful effects. These positions are some of the favourite notions of the Methodists, founded on passages of scripture improperly applied. The first is so far from being likely to produce contrition, repentance, and prayer, that it is only calculated to encourage a stupid insensibility, a groundless expectation of supernatural grace. The author complains, 'that while he was preaching, some of the malefactors were talking, and others *sleeping*.' But, upon his own principles, the complaint is unreasonable: converting grace comes to the vilest sinners, and makes them saints without any solicitation.

*Sentimental Discourses upon Religion and Morality.* By a Lady. Small 8vo. 2s. 6d. sewed. Becket.

This writer treats on the following subjects: St. Paul's admonition, 'Let him that thinketh he standeth take heed lest he fall;' our Saviour's rule of equity; the seventh commandment; Solomon's advice, 'Answer a fool according to his folly;' open rebuke better than secret love; receiving the kingdom of God as a little child; Solomon's declaration, 'I said I will be wise, but it was far from me;' and the benevolent advice of John the Baptist, 'he that hath two coats let him impart to him that hath none, and he that hath meat let him do likewise.'

In these essays the author has not always paid a proper attention to perspicuity. Her first paragraph is obscure.

It is well for man to be conscious of his virtue: for the persuasion that he is a good and honest man, will not only increase the love of his duties, but fix him in the practice of them. We may even indulge him in speaking of his merit to his friends, because he will not do it through vain glory: but to inspire him with the sentiments which are the comfort and delight of his life.

Sometimes she gives her language an air of stiffness and affectation, by inverting her sentences, or throwing the words out of their natural arrangement.

Yet, notwithstanding these and some other defects, there is merit in her discourses. They are of a serious and religious cast, and contain many just and benevolent sentiments.



*The Honour of Marriage opposed to all Impurities: an Essay. By the late Mr. Sandeman. 8vo. 1s. Vernor.*

This is a plain, serious remonstrance against all violations of chastity in either sex. The author is no enthusiast in this point. He requires no sanctity above the reach of human nature. He argues on the principles of reason and christianity.

In the course of this tract he takes occasion to explain several passages of scripture. For example: he observes, that in the Old Testament, God's affection for his people is frequently represented by that of a husband; and that he is therefore very significantly called a *jealous* God, in opposition to the gods of the Gentiles, who easily admitted others to rank with them in the same temple, and share in the same honors. He contends, that *μαλακοι*, mentioned among other heinous transgressors, 1 Cor. vi. 9, should not be translated *effeminate*, but *self-polluters*. He remarks, that fornication was so common among the heathens, that the gentile converts were averse to admit any conviction of its sinfulness, even after they had been convinced of their former wickedness in many other respects; and that, on this account, the apostles, finding it necessary to charge them to abstain from meats offered to idols, from blood, and from things strangled, charged them, at the same time, to abstain from fornication: adding, 'from which if ye keep yourselves, ye shall do well,' as perceiving in them no other evil practice, which they were disposed to defend.

Our author has likewise given a clear and rational explanation of St. Paul's reasoning, 1 Cor. vi. 12, &c. in opposition to the sentiments of the Corinthians, concerning this vice.

#### CONTROVERSIAL.

*Short Strictures on certain Passages in "A View of the Internal Evidence of the Christian Religion, by Soame Jenyns, Esquire." Small 8vo. 6d. White.*

This writer censures Mr. Jenyns for representing valour, patriotism, and friendship as incompatible with the genius and spirit of the Christian institution; for collecting a number of insignificant objections against Christianity; and for puzzling his readers with contradictions, &c.

This pamphlet is a sensible performance, but too short to have any considerable effect. The writer speaks too contemptuously of Jenyns's book, when he says, 'it is very immaterial whether the composition is merely ironical, or proceeds from the delirium of a superannuated understanding.'

With respect to valour, it may be observed, in favour of Mr. Jenyns, that there was no occasion for our Saviour to recommend it to his disciples, when the greatest part of the known world had been a scene of carnage and desolation; that it was not necessary for him to inculcate patriotism and friendship, as it was not his design to contract, but to extend, the affections of mankind.

In disputes of this nature, different writers generally understand the terms and phrases, about which they contend, in different senses; and consequently wrangle *de lanâ caprinâ*, about points of no consequence, while they mistake, or misrepresent, one another.

## P O E T R Y.

*An Elegy; occasioned by the Death of a Lady's Linnet.* 4to. 1s.  
Davies.

This lyric elegy, which contains a variety of ingenious sentiments, expressed in flowing verse, appears to be the produce of a warm imagination, extremely susceptible of the tender passions.

*Pursuit after Happiness: A Poem, &c.* 4to. 2s. 6d. Kearsly.

No part of moral inquiry has been so much embellished with the flowers of imagination as that which forms the subject of the poem before us. The several enjoyments in which happiness is supposed, by different persons, to exist, afford scope, in an allegorical poem, for the description of whatever can captivate the strongest passions of the human heart. Accordingly, in this production, the fancy is presented with many luxurious and interesting objects. The pursuit, however, terminating in the attainment of virtue, as the only path that leads to happiness.

The annexed Ode to Mr. Garrick, on his quitting the stage, and the Elegy on the death of Mr. Barry, contain sentiments suitable to the respective occasions on which they are written.

*A Monody, sacred to the Memory of Elizabeth Dutebess of Northumberland.* 4to. 6d. Doddsley.

This Monody appears to be written by Mr. Maurice, author of the poems entitled, *St. Thomas's Mount*, and *Hagley*. We formerly expressed our approbation of those descriptive productions, and the present sentimental composition is not less distinguished for the marks of genius it contains, in the elegiac species of poetry.

*Box-Hill, A Descriptive Poem.* By Edward Beavan. 4to. 2s.  
Wilkie.

To this unpoetical, ungrammatical production, the following words are subjoined, "N. B. It may be necessary to observe, this poem is printed from a manuscript written in 1772." A very unfavourable circumstance for the taste and judgment of the author.

*A familiar Epistle from C. Anstey, Esq. to C. W. Bampfylde, Esq. translated and addressed to the Ladies.* 4to. 1s. Almon.

A translation, not ill executed, of the Latin Epistle mentioned in our preceding Review.

*The Goat's Beard. A Fable.* 4to. 1s. 6d. Doddsley.

We are here presented with an amplification of one of Phædrus's Fables, which the English author has extended in an easy and lively manner. The narrative is conducted with simplicity, and the description picturesque.

*The*



*The Diabo-Lady; or, a Match in Hell. A Poem.* 4to. 1s. 6d.  
Fielding and Walker.

A despicable imitation of a performance, which has more malignity than wit.

## M E D I C A L.

*The Art of Healing, or a new Practice of Physic.* By Thomas Marryat, M.D. *The Fifth Edition, with Alterations and Additions.* 8vo. 5s. in Boards. Robinson.

The sale of this production appears to have been attended with extraordinary success; for the copy with which we are furnished is of the fifth edition. It must be acknowledged that the plain and concise manner in which the author has treated the subject, is particularly well calculated for attracting the notice of the public. To favour this important end, he has in great measure adopted the model of Dr. Buchan's useful and popular work; but in a way which is very far from betraying a servile adherence to the authority either of that, or any other medical treatise. The volume is written in a strain of agreeable freedom and vivacity; and, according to Dr. Marryat's own account, his method of cure has been accompanied with uncommonly good effect.

*Free Thoughts on Quacks and their Medicines.* 8vo. 2s. 6d.  
Wilkie.

A most inconsistent and disgusting performance, intended by the author to recommend to the public his *antiscorbutic drops*; but so miserably indigested, and so unfortunately subversive of the design with which it was written, that, from the beginning to the end, it is almost one continued declaration, direct or indirect, that the proprietor of the nostrum is as void of judgment, benevolence, and candour, as the medicine he retails is of every title to success. We say nothing of the extremely affected manner, and the numerous grammatical errors that so much distinguish this pamphlet, as these are inferior considerations to the other notorious predicaments which have rendered it *felo de se*.

## M I S C E L L A N E O U S.

*A Dialogue on Friendship and Society.* Small 8vo. 2s. 6d.  
sewed. Becket.

This Dialogue, which is written by the ingenious Mrs. Dobson, of Leverpool, is supposed to be held between two ladies, whose names are Amanda and Aspasia. Their conversation is sentimental and refined, interspersed with a variety of historical anecdotes illustrating the subject; and the whole evinces the author to be endowed with great sensibility of mind, as well as discernment and an ardent love of social virtue.

*The Way to be Rich and Respectable.* 8vo. 1s. 6d. Baldwin.

After a variety of just remarks on the dissipation and luxury of the age, the author of this pamphlet lays before his readers an estimate, 'shewing that a gentleman, with a wife, four children, and five servants, may, residing in the country, with a few acres of land, live as well as, and make an appearance equal

equal to, a man of 1000 l. a year, and yet not expend 400 l. including the rent both of house and land; and still be able, in the course of twenty years, to lay by 2500 l." The very economical author has subjoined an account of the expences and profits respecting the cultivation of land, feeding of sheep, &c.

*'Squire Randal's Excursion round London: or, a Week's Frolic, in the Year 1776. With the Remarks of John Trusty.* 12mo. 2s. Richardson and Urquhart.

Among the numerous tribe of those who have endeavoured to entertain the public with an account of the metropolis, and the manners of its various inhabitants, 'Squire Randal appears to be one of the most lively and insinuating. His excursion is not extensive in the environs of London; but so far as he proceeds, he has rendered the narrative interesting. The rambles in the town present the reader with a succession of natural incidents and characters, which are well described. From this recital of a week's frolic, therefore, a person unacquainted with the capital, may form a general idea of the many different scenes which it exhibits.

*An Account of Proposals made for the Benefit of his Majesty's Naval Service, &c. &c. in a Letter to the Earl of Sandwich.* By Yeoman Lott 8vo. 1s. 6d. Owen.

From the several useful proposals and observations relative to the navy, which Mr. Lott suggests in this pamphlet, he seems to be actuated with a laudable desire of rendering the public all the service which either his ingenuity or experience enable him to perform. On this account, and the hardships he appears to have sustained, with the consideration of his present circumstances, we entertain no doubt that the board of admiralty will pay that humane attention to his case which it seems to deserve.

#### D R A M A T I C.

*Sir Thomas Overbury, a Tragedy.* Altered from the late Mr. Richard Savage. 8vo. 1s. 6d. Newbery.

Without lamenting, after the usual manner of theatrical animadvertisers, the present dearth of dramatic genius, we will not scruple to applaud those who revive or illustrate the works of departed authors. The genius of Savage, though imperfect, was certainly splendid, and his productions at once deserved and required the attention of a careful editor. The original manuscript of the Tragedy now under consideration, not having been laid before us, we cannot precisely determine with what degree of judgment the alterations, necessary to adapt the piece to the stage, have been made; but if we may form any idea of their propriety, from a perusal of the play on the same subject already extant in Savage's works, we may safely pronounce in favour of the present editor and his literary friends, who have been the means of rescuing from oblivion, a tragedy, not indeed void of imperfections, but abounding with poetry and *pathos*.

---

ERRATA. Page 81. line 2. for his author, read the author.  
l. 3. for the epic, read his epic.